Śrī Śrī Rādhā-Śyāmasundara

#12 Bees

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Preface

Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

This is a compilation of verses about bees from Bhagavad-gītā As It Is, Śrīmad-Bhāgavatam (Bhāgavata Purāṇa), Śrī Caitanya-caritāmṛta & Nectar of Devotion, Bhakti-rasāmṛta-sindhu. Appearing first are the ślokas. Then, a list of synonyms and their location in śāstra. Finally, is the whole section of "The Song of the Bee": the 47th chapter of the 10th Canto (The Summum Bonum) of the Śrīt mad-Bhāgavatam (Bhāgavata Purāṇa).

This book is compiled from the writings of our guru, His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad A.C. Bhaktivedanta Svāmī Prabhupāda. This book also follows Śrīla Prabhupāda's system, giving the original verse, English transliteration, word-for-word Sanskrit-English equivalents, translations and

purports. Which makes the book very authentic and scholarly, and makes the meaning self-evident.

Dedicated to Śrī Śrī Rādhā-Śyāmasundara, Śrī Śrī Gaura-Nityānandasundara, Śrī Śrī Mahā-Lakṣmī-Viṣṇu & Śrīla Prabhupāda.

Śrī Śrī Rādhā-Śyāmasundara's dāsa

Dāmodara Svarūpa

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Yoginī ekādaśī

Śrī Śrī Rādhā-Śyāmasundara Temple

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चित्रधातुविचित्राद्रीनिभभग्नभुजद्रुमान् ।
जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः ।
चित्रस्वनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ॥ १२ ॥

citra-dhātu-vicitrādrīn
ibha-bhagna-bhuja-drumān
jalāśayāñ chiva-jalān
nalinīḥ sura-sevitāḥ
citra-svanaiḥ patra-rathair
vibhramad bhramara-śriyaḥ

Synonyms

citra-dhātu — valuable minerals like gold, silver and copper; *vicitra* — full of variegatedness; *adrīn* — hills and mountains; *ibha-bhagna* — broken by the giant elephants; *bhuja* — branches; *drumān* — trees; *jalāśayān śiva* — health-giving; *jalān* — reservoirs of water; *nalinīḥ* — lotus flowers; *sura-sevitāḥ* — aspired to by the denizens of heaven; *citra-svanaiḥ* — pleasing to the heart; *patra-rathaiḥ* — by the birds; *vibhramat* — bewildering; *bhramara-śriyaḥ* — decorated by drones.

Translation

I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus

flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

ŚB 1.18.7

नानुद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक् ।
कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत् ॥ ७ ॥

nānudveṣṭi kaliṁ samrāṭ
sāraṅga iva sāra-bhuk
kuśalāny āśu siddhyanti
netarāṇi kṛtāni yat

Synonyms

na — never; *anudveṣṭi* — envious; *kalim* — unto the personality of Kali; *samrāṭ* — the Emperor; *sāram-ga*— realist, like the bees; *iva* — like; *sāra-bhuk* — one who accepts the substance; *kuśalāni* — auspicious objects; *āśu* — immediately; *siddhyanti* — become successful; *na* — never; *itarāṇi* — which are inauspicious; *kṛtāni* — being performed; *yat* — as much as.

Translation

Mahārāja Parīkṣit was a realist, like the bees who only accept the essence [of a flower]. He knew perfectly well that in this Age of Kali, auspicious things produce good effects immediately, whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of

Kali.

Purport

The Age of Kali is called the fallen age. In this fallen age, because the living beings are in an awkward position, the Supreme Lord has given some special facilities to them. So by the will of the Lord, a living being does not become a victim of a sinful act until the act is actually performed. In other ages, simply by thinking of performing a sinful act, one used to become a victim of the act. On the contrary, a living being in this age is awarded with the results of pious acts simply by thinking of them. Mahārāja Parīkṣit, being the most learned and experienced king by the grace of the Lord, was not unnecessarily envious of the personality of Kali because he did not intend to give him any chance to perform any sinful act. He protected his subjects from falling prey to the sinful acts of the Age of Kali, and at the same time he gave full facility to the Age of Kali by allotting him some particular places. At the end of the *Śrīmad-Bhāgavatam*it is said that even though all nefarious activities of the personality of Kali are present, there is a great advantage in the Age of Kali. One can attain salvation simply by chanting the holy name of the Lord. Thus Mahārāja Parīkṣit made an organized effort to propagate the chanting of the Lord's holy name, and thus he saved the citizens from the clutches of Kali. It is for this advantage only that great sages sometimes wish all good for the Age of Kali. In the *Vedas* also it is said that by discourse on Lord Kṛṣṇa's activities, one can get rid of all the disadvantages of the Age of Kali. In the beginning of the *Śrīmad-Bhāgavatam* it is also said that by the recitation of *Śrīmad-Bhāgavatam,* the Supreme Lord

becomes at once arrested within one's heart. These are some of the great advantages of the Age of Kali, and Mahārāja Parīkṣit took all the advantages and did not think any ill of the Age of Kali, true to his Vaiṣṇavite cult.

ŚB 2.9.14

श्रीर्यत्र रूपिण्युरुगायपादयोः
करोति मानं बहुधा विभूतिभिः ।
प्रेङ्खं श्रिता या कुसुमाकरानुगै-
र्विगीयमाना प्रियकर्म गायती ॥ १४ ॥

śrīr yatra rūpiṇy urugāya-pādayoḥ
karoti mānaṁ bahudhā vibhūtibhiḥ
preṅkhaṁ śritā yā kusumākarānugair
vigīyamānā priya-karma-gāyatī

Synonyms

śrīḥ — the goddess of fortune; *yatra* — in the Vaikuṇṭha planets; *rūpiṇī* — in her transcendental form; *urugāya* — the Lord, who is sung of by the great devotees; *pādayoḥ* — under the lotus feet of the Lord; *karoti* — does; *mānam* — respectful services; *bahudhā* — in diverse paraphernalia; *vibhūtibhiḥ* — accompanied by her personal associates; *preṅkham* — movement of enjoyment; *śritā* — taken shelter of; *yā*— who; *kusumākara* — spring; *anugaiḥ* — by the black

bees; *vigīyamānā* — being followed by the songs; *priya-karma* — activities of the dearmost; *gāyatī* — singing.

Translation

The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure — service to the Lord, along with her constant companions — but is also engaged in singing the glories of the Lord's activities.

ŚB 3.5.15

तदस्य कौषारव शर्मदातु-
र्हरेः कथामेव कथासु सारम् ।
उद्धृत्य पुष्पेभ्य इवार्तबन्धो
शिवाय नः कीर्तय तीर्थकीर्तेः ॥ १५ ॥

tad asya kauṣārava śarma-dātur
hareḥ kathām eva kathāsu sāram
uddhṛtya puṣpebhya ivārta-bandho
śivāya naḥ kīrtaya tīrtha-kīrteḥ

Synonyms

tat — therefore; *asya* — His; *kauṣārava* — O Maitreya; *śarma-dātuḥ* — of one who awards good fortune; *hareḥ* — of the

Lord; *kathām* — topics; *eva* — only; *kathāsu* — of all topics; *sāram* — the essence; *uddhṛtya*— by quoting; *puṣ-pebhyaḥ* — from the flowers; *iva* — like that; *ārta-bandho* — O friend of the distressed; *śivāya* — for welfare; *naḥ* — of us; *kīrtaya* — kindly describe; *tīrtha* — pilgrimage; *kīrteḥ* — of glorious.

Translation

O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bees collect honey from flowers, kindly describe the essence of all topics — the topics of the Lord.

Purport

There are many topics for different persons in different modes of material nature, but the essential topics are those in relationship with the Supreme Lord. Unfortunately, materially affected conditioned souls are all more or less averse to topics of the Supreme Lord because some of them do not believe in the existence of God and some of them believe only in the impersonal feature of the Lord. In both cases there is nothing for them to say of God. Both the nonbelievers and the impersonalists deny the essence of all topics; therefore, they engage in topics of relativity in various ways, either in sense gratification or in mental speculation. For the pure devotees like Vidura, the topics of both the mundaners and the mental speculators are useless in all respects. Thus Vidura requested Maitreya to talk of the essence only, the talks of Kṛṣṇa, and nothing else.

ŚB 3.15.18

पारावतान्यभृतसारसचक्रवाक-
दात्यूहहंसशुकतित्तिरिबर्हिणां यः ।
कोलाहलो विरमतेऽचिरमात्रमुच्चै
र्भृङ्गाधिपे हरिकथामिव गायमाने ॥ १८ ॥

pārāvatānyabhṛta-sārasa-cakravāka-
dātyūha-haṁsa-śuka-tittiri-barhiṇāṁ yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhipe hari-kathām iva gāyamāne

Synonyms

pārāvata — pigeons; *anyabhṛta* — cuckoo; *sārasa* — crane; *cakravāka* — *cakravāka*; *dātyūha* — gallinule; *haṁsa* — swan; *śuka* — parrot; *tittiri* — partridge; *barhiṇām* — of the peacock; *yaḥ* — which; *kolāhalaḥ* — tumult; *viramate* — stops; *acira-mātram* — temporarily; *uccaiḥ* — loudly; *bhṛṅga-adhipe* — king of the bumblebees; *hari-kathām* — the glories of the Lord; *iva* — as; *gāyamāne* — while singing.

Translation

When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravāka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.

Purport

This verse reveals the absolute nature of Vaikuṇṭha. There is no difference between the birds there and the human residents. The situation in the spiritual sky is that everything is spiritual and variegated. Spiritual variegatedness means that everything is animate. There is nothing inanimate. Even the trees, the ground, the plants, the flowers, the birds and the beasts are all on the level of Kṛṣṇa consciousness. The special feature of Vaikuṇṭhaloka is that there is no question of sense gratification, In the material world even an ass enjoys his sound vibration, but in the Vaikuṇṭhas such nice birds as the peacock, the *cakravāka* and the cuckoo prefer to hear the vibration of the glories of the Lord from the bees. The principles of devotional service, beginning with hearing and chanting, are very prominent in the Vaikuṇṭha world.

ŚB 3.15.28

मत्तद्विरेफवनमालिकया निवीतौ
विन्यस्तयासितचतुष्टयबाहुमध्ये ।
वक्त्रं भ्रुवा कुटिलया स्फुटनिर्गमाभ्यां
रक्तेक्षणेन च मनाग्रभसं दधानौ ॥ २८ ॥

matta-dvirepha-vanamālikayā nivītau
vinyastayāsita-catuṣṭaya-bāhu-madhye
vaktraṁ bhruvā kuṭilayā sphuṭa-nirgamābhyāṁ
raktekṣaṇena ca manāg rabhasaṁ dadhānau

Synonyms

matta — intoxicated; *dvi-repha* — bees; *vana-mālikayā* — with a garland of fresh flowers; *nivītau* — hanging on the neck; *vinyastayā* — placed around; *asita* — blue; *catuṣṭaya* — four; *bāhu* — hands; *madhye*— between; *vaktram* — face; *bhruvā* — with their eyebrows; *kuṭilayā* — arched; *sphuṭa* — snorting; *nirgamābhyām* — breathing; *rakta* — reddish; *īkṣaṇena* — with eyes; *ca* — and; *manāk* — somewhat; *rabhasam* — agitated; *dadhānau* — glanced over.

Translation

The two doormen were garlanded with fresh flowers which attracted intoxicated bees and which were placed around their necks and between their four blue arms. From their arched eyebrows, discontented nostrils and reddish eyes, they appeared somewhat agitated.

Purport

Their garlands attracted swarms of bees because they were garlands of fresh flowers. In the Vaikuṇṭha world everything is fresh, new and transcendental. The inhabitants of Vaikuṇṭha have bodies of bluish color and four hands like Nārāyaṇa.

ŚB 3.15.40

पीतांशुके पृथुनितम्बिनि विस्फुरन्त्या
काञ्च्यालिभिर्विरुतया वनमालया च ।
वल्गुप्रकोष्ठवलयं विनतासुतांसे
विन्यस्तहस्तमितरेण धुनानमब्जम् ॥ ४० ॥

pītāṁśuke pṛthu-nitambini visphurantyā
kāñcyālibhir virutayā vana-mālayā ca
valgu-prakoṣṭha-valayaṁ vinatā-sutāṁse
vinyasta-hastam itareṇa dhunānam abjam

Synonyms

pīta-aṁśuke — covered with a yellow cloth; *pṛthu-nitambini* — on His large hips; *visphurantyā* — shining brightly; *kāñcyā* — with a girdle; *alibhiḥ* — by the bees; *virutayā* — humming; *vana-mālayā* — with a garland of fresh flowers; *ca* — and; *valgu* — lovely; *prakoṣṭha* — wrists; *valayam* — bracelets; *vinatā-suta*— of Garuḍa, the son of Vinatā; *aṁse* — on the shoulder; *vinyasta* — rested; *hastam* — one hand; *itareṇa* — with another hand; *dhunānam* — being twirled; *abjam* — a lotus flower.

Translation

He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrists were graced with bracelets, and He rested one of His hands on the shoulder of Garuḍa, His carrier, and twirled a lotus with another hand.

Purport

Here is a full description of the Personality of Godhead as personally experienced by the sages. The Lord's personal body was covered with yellow robes, and His waist was thin. In Vaikuṇṭha, whenever there is a flower garland on the chest of the Personality of Godhead or any one of His associates, it is described that the humming bees are there. All these features were very beautiful and attractive for the devotees. One of the Lord's hands rested on His carrier, Garuḍa, and in another hand He twirled a lotus flower. These are personal characteristics of the Personality of Godhead, Nārāyaṇa.

ŚB 3.15.49

कामं भवः स्ववृजिनैर्निरयेषु नः स्ता-
च्चेतोऽलिवद्यदि नु ते पदयो रमेत ।
वाचश्च नस्तुलसिवद्यदि तेऽङ्घ्रि शोभाः
पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ॥ ४९ ॥

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca nas tulasivad yadi te 'ṅghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ

Synonyms

kāmam — as much as deserved; *bhavaḥ* — birth; *sva-vṛjinaiḥ* — by our own sinful activities; *nirayeṣu* — in low

births; *naḥ* — our; *stāt* — let it be; *cetaḥ* — minds; *ali-vat* — like bees; *yadi* — if; *nu* — may be; *te* — Your; *padayoḥ* — at Your lotus feet; *rameta* — are engaged; *vācaḥ* — words; *ca* — and; *naḥ* — our; *tulasi-vat*— like the *tulasī* leaves; *yadi* — if; *te* — Your; *aṅghri* — at Your lotus feet; *śobhāḥ* — beautified; *pūryeta* — are filled; *te* — Your; *guṇa-gaṇaiḥ* — by transcendental qualities; *yadi* — if; *karṇa-randhraḥ* — the holes of the ears.

Translation

O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasī leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

Purport

The four sages now offer their humility to the Personality of Godhead because of their having been haughty in cursing two other devotees of the Lord. Jaya and Vijaya, the two doorkeepers who checked them from entering the Vaikuṇṭha planet, were certainly offenders, but as Vaiṣṇavas, the four sages should not have cursed them in anger. After the incident, they became conscious that they had done wrong by cursing the devotees of the Lord, and they prayed to the Lord that even in the hellish condition of life their minds might not be distracted from the

engagement of service to the lotus feet of Lord Nārāyaṇa. Those who are devotees of the Lord are not afraid of any condition of life, provided there is constant engagement in the service of the Lord. It is said of the *nārāyaṇa-para,* or those who are devotees of Nārāyaṇa, the Supreme Personality of Godhead, *na kutaścana bibhyati* (*Bhāg.* 6.17.28). They are not afraid of entering a hellish condition, for since they are engaged in the transcendental loving service of the Lord, heaven or hell is the same for them. In material life both heaven and hell are one and the same because they are material; in either place there is no engagement in the Lord's service. Therefore those who are engaged in the service of the Lord see no distinction between heaven and hell; it is only the materialists who prefer one to the other.

These four devotees prayed to the Lord that although they might go to hell because they had cursed devotees, they might not forget the service of the Lord. The transcendental loving service of the Lord is performed in three ways — with the body, with the mind and with words. Here the sages pray that their words may always be engaged in glorifying the Supreme Lord. One may speak very nicely with ornamental language or one may be expert at controlled grammatical presentation, but if one's words are not engaged in the service of the Lord, they have no flavor and no actual use. The example is given here of *tulasī* leaves. The *tulasī* leaf is very useful even from the medicinal or antiseptic point of view. It is considered sacred and is offered to the lotus feet of the Lord. The *tulasī* leaf has numerous good qualities, but if it were not offered to the lotus feet of the Lord, *tulasī* could not be of much value or importance. Similarly, one may speak very nicely from the rhetorical or grammatical

point of view, which may be very much appreciated by a materialistic audience, but if one's words are not offered to the service of the Lord, they are useless. The holes of the ears are very small and can be filled with any insignificant sound, so how can they receive as great a vibration as the glorification of the Lord? The answer is that the holes of the ears are like the sky. As the sky can never be filled up, the quality of the ear is such that one may go on pouring in vibrations of various kinds, yet it is capable of receiving more and more vibrations. A devotee is not afraid of going to hell if he has the opportunity to hear the glories of the Lord constantly. This is the advantage of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One may be put in any condition, but God gives him the prerogative to chant Hare Kṛṣṇa. In any condition of life, if one goes on chanting he will never be unhappy.

ŚB 3.16.20

यं वै विभूतिरुपयात्यनुवेलमन्यै-
रर्थार्थिभिः स्वशिरसा धृतपादरेणुः ।
धन्यार्पिताङ्घ्रितुलसीनवदामधाम्नो
लोकं मधुव्रतपतेरिव कामयाना ॥ २० ॥

yaṁ vai vibhūtir upayāty anuvelam anyair
arthārthibhiḥ sva-śirasā dhṛta-pāda-reṇuḥ
dhanyārpitāṅghri-tulasī-nava-dāma-dhāmno
lokaṁ madhuvrata-pater iva kāma-yānā

Synonyms

yam — whom; *vai* — certainly; *vibhūtiḥ* — Lakṣmī, the goddess of fortune; *upayāti* — waits upon; *anuvelam*— occasionally; *anyaiḥ* — by others; *artha* — material facility; *arthibhiḥ* — by those who desire; *sva-śirasā*— on their own heads; *dhṛta* — accepting; *pāda* — of the feet; *reṇuḥ* — the dust; *dhanya* — by the devotees; *arpita* — offered; *aṅghri* — at Your feet; *tulasī* — of *tulasī* leaves; *nava* — fresh; *dāma* — on the garland; *dhāmnaḥ* — having a place; *lokam* — the place; *madhu-vrata-pateḥ* — of the king of the bees; *iva* — like; *kāma-yānā* — is anxious to secure.

Translation

The goddess of fortune, Lakṣmī, the dust of whose feet is worn on the head by others, waits upon You, as appointed, for she is anxious to secure a place in the abode of the king of bees, who hovers on the fresh wreath of tulasī leaves offered at Your feet by some blessed devotee.

Purport

As previously described, *tulasī* has attained all superior qualities due to being placed at the lotus feet of the Lord. The comparison made here is very nice. As the king of bees hovers over the *tulasī leaves* offered to the lotus feet of the Lord, so Lakṣmī, the goddess who is sought by the demigods, *brāhmaṇas,* Vaiṣṇavas and everyone else, always engages in rendering service to the

lotus feet of the Lord. The conclusion is that no one can be the benefactor of the Lord; everyone is actually the servant of the servant of the Lord.

ŚB 3.21.41

मत्तद्विजगणैर्घुष्टं मत्तभ्रमरविभ्रमम् ।
मत्तबर्हिनटाटोपमाह्वयन्मत्तकोकिलम् ॥ ४१ ॥

matta-dvija-gaṇair ghuṣṭaṁ
matta-bhramara-vibhramam
matta-barhi-naṭāṭopam
āhvayan-matta-kokilam

Synonyms

matta — overjoyed; *dvija* — of birds; *gaṇaiḥ* — by flocks; *ghuṣṭam* — resounded; *matta* — intoxicated; *bhramara* — of bees; *vibhramam* — wandering; *matta* — maddened; *barhi* — of peacocks; *naṭa* — of dancers; *āṭopam* — pride; *āhvayat* — calling one another; *matta* — merry; *kokilam* — cuckoos.

Translation

The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another.

Purport

The beauty of the pleasant sounds heard in the area surrounding Lake Bindu-sarovara is described here. After drinking honey, the black bees became maddened, and they hummed in intoxication. Merry peacocks danced just like actors and actresses, and merry cuckoos called their mates very nicely.

ŚB 3.23.14-15

दिव्योपकरणोपेतं सर्वकालसुखावहम् ।
पट्टिकाभि: पताकाभिर्विचित्राभिरलंकृतम् ॥ १४ ॥
स्रग्भिर्विचित्रमाल्याभिर्मञ्जुशिञ्जत्षडङ्‌घ्रिभि: ।
दुकूलक्षौमकौशेयैर्नानावस्त्रैर्विराजितम् ॥ १५ ॥

divyopakaraṇopetaṁ
sarva-kāla-sukhāvaham
paṭṭikābhiḥ patākābhir
vicitrābhir alaṅkṛtam

sragbhir vicitra-mālyābhir
mañju-śiñjat-ṣaḍ-aṅghribhiḥ
dukūla-kṣauma-kauśeyair
nānā-vastrair virājitam

Synonyms

divya — wonderful; *upakaraṇa* — with paraphernalia; *upetam* — equipped; *sarva-kāla* — in all seasons; *sukha-āvaham* — bringing happiness; *paṭṭikābhiḥ* —

with festoons; *patākābhiḥ* — with flags; *vicitrābhiḥ* — of various colors and fabrics; *alaṅkṛtam* — decorated; *sragbhiḥ* — with wreaths; *vicitra-mālyābhiḥ* — with charming flowers; *mañju* — sweet; *śiñjat* — humming; *ṣaṭ-aṅghribhiḥ* — with bees; *dukūla* — fine cloth; *kṣauma* — linen; *kauśeyaiḥ* — of silk cloth; *nānā* — various; *vastraiḥ* — with tapestries; *virājitam* — embellished.

Translation

The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.

ŚB 3.28.15

मत्तद्विरेफकलया परीतं वनमालया ।
परार्ध्यहारवलयकिरीटाङ्गदनूपुरम् ॥ १५ ॥

matta-dvirepha-kalayā
parītaṁ vana-mālayā
parārdhya-hāra-valaya-
kirīṭāṅgada-nūpuram

Synonyms

matta — intoxicated; *dvi-repha* — with bees; *kalayā* —

humming; *parītam* — garlanded; *vana-mālayā* — with a garland of forest flowers; *parārdhya* — priceless; *hāra* — pearl necklace; *valaya* — bracelets; *kirīṭa*— a crown; *aṅgada* — armlets; *nūpuram* — anklets.

Translation

He also wears around His neck a garland of attractive sylvan flowers, and a swarm of bees, intoxicated by its delicious fragrance, hums about the garland. He is further superbly adorned with a pearl necklace, a crown and pairs of armlets, bracelets and anklets.

Purport

From this description it appears that the flower garland of the Supreme Personality of Godhead is fresh. Actually, in Vaikuṇṭha, or the spiritual sky, there is nothing but freshness. Even the flowers picked from the trees and plants remain fresh, for everything in the spiritual sky retains its originality and does not fade. The fragrance of the flowers picked from the trees and made into garlands does not fade, for both the trees and the flowers are spiritual. When the flower is taken from the tree, it remains the same; it does not lose its aroma. The bees are equally attracted to the flowers whether they are on the garland or on the trees. The significance of spirituality is that everything is eternal and inexhaustible. Everything taken from everything remains everything, or, as has been stated, in the spiritual world one minus one equals one, and one plus one equals one. The bees hum around the fresh flowers, and their sweet sound is enjoyed by the

Lord. The Lord's bangles, necklace, crown and anklets are all bedecked with invaluable jewels. Since the jewels and pearls are spiritual, there is no material calculation of their value.

ŚB 3.28.28

कौमोदकीं भगवतो दयितां स्मरेत
दिग्धामरातिभटशोणितकर्दमेन ।
मालां मधुव्रतवरूथगिरोपघुष्टां
चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे ॥ २८ ॥

kaumodakīṁ bhagavato dayitāṁ smareta
digdhām arāti-bhaṭa-śoṇita-kardamena
mālāṁ madhuvrata-varūtha-giropaghuṣṭāṁ
caityasya tattvam amalaṁ maṇim asya kaṇṭhe

Synonyms

kaumodakīm — the club named Kaumodakī; *bhagavataḥ* — of the Personality of Godhead; *dayitām* — very dear; *smareta* — one should remember; *digdhām* — smeared; *arāti* — of the enemies; *bhaṭa* — soldiers; *śoṇita-kardamena* — with the bloodstains; *mālām* — the garland; *madhuvrata* — of bumblebees; *varūtha* — of a swarm; *girā* — with the sound; *upaghuṣṭām* — surrounded; *caityasya* — of the living entity; *tattvam* — principle, truth; *amalam* — pure; *maṇim* — the pearl necklace; *asya* — of the Lord; *kaṇṭhe* — on the neck.

Translation

The yogī should meditate upon His club, which is named Kaumodakī and is very dear to Him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should also concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service.

Purport

The *yogī* must contemplate the different parts of the transcendental body of the Lord. Here it is stated that the constitutional position of the living entities should be understood. There are two kinds of living entities mentioned here. One is called the *arāti.* They are averse to understanding the pastimes of the Supreme Personality of Godhead. For them, the Lord appears with His hand clutching the terrible mace, which is always smeared with bloodstains from His killing of demons. Demons are also sons of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā,* all the different species of living entities are sons of the Supreme Personality of Godhead. There are, however, two classes of living entities, who act in two different ways. The Supreme Lord keeps on His neck those living entities who are pure, as one protects the jewels and pearls on the bosom and neck of one's body. Those living entities in pure Kṛṣṇa consciousness are symbolized by the pearls on His neck.

Those who are demons and are inimical towards the pastimes of the Supreme Personality of Godhead are punished by His mace, which is always smeared with the blood of such fallen living entities. The club of the Lord is very dear to Him because He uses this instrument to smash the bodies of the demons and mix their blood. As mud is kneaded with water and earth, so the earthly bodies of the enemies of the Lord, or the atheists, are smashed by the club of the Lord, which becomes muddied with the blood of such demons.

ŚB 3.28.30

यच्छ्रीनिकेतमलिभिः परिसेव्यमानं
भूत्या स्वया कुटिलकुन्तलवृन्दजुष्टम् ।
मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं
ध्यायेन्मनोमयमतन्द्रित उल्लसद्भ्रु ॥ ३० ॥

yac chrī-niketam alibhiḥ parisevyamānaṁ
bhūtyā svayā kuṭila-kuntala-vṛnda-juṣṭam
mīna-dvayāśrayam adhikṣipad abja-netraṁ
dhyāyen manomayam atandrita ullasad-bhru

Synonyms

yat — which face of the Lord; *śrī-niketam* — a lotus; *alibhiḥ* — by bees; *parisevyamānam* — surrounded; *bhūtyā* — by elegance; *svayā* — its; *kuṭila* — curly; *kuntala* — of hair; *vṛnda* — by a multitude; *juṣṭam* — adorned; *mīna* — of fish; *dvaya* — a pair; *āśrayam* — dwelling; *adhikṣipat* — putting

to shame; *abja* — a lotus; *netram* — having eyes; *dhyāyet* — one should meditate on; *manaḥ-mayam* — formed in the mind; *atandritaḥ* — attentive; *ullasat* — dancing; *bhru* — having eyebrows.

Translation

The yogi then meditates upon the beautiful face of the Lord, which is adorned with curly hair and decorated by lotuslike eyes and dancing eyebrows. A lotus surrounded by swarming bees and a pair of swimming fish would be put to shame by its elegance.

Purport

One important statement here is *dhyāyen manomayam. Manomayam* is not imagination. Impersonalists think that the *yogī* can imagine any form he likes, but, as stated here, the *yogī* must meditate upon the form of the Lord which is experienced by devotees. Devotees never imagine a form of the Lord. They are not satisfied by something imaginary. The Lord has different eternal forms; each devotee likes a particular form and thus engages himself in the service of the Lord by worshiping that form. The Lord's form is depicted in different ways according to scriptures. As already discussed, there are eight kinds of representations of the original form of the Lord. These representations can be produced by the use of clay, stone, wood, paint, sand, etc., depending upon the resources of the devotee.

Manomayam is a carving of the form of the Lord within the mind. This is included as one of the eight different carvings of the form of the Lord. It is not imagination. Meditation on the actual form of the Lord may be manifested in different manners, but one should not conclude that one has to imagine a form. There are two comparisons in this verse: first the Lord's face is compared to a lotus, and then His black hair is compared to humming bees swarming around the lotus, and His two eyes are compared to two fish swimming about. A lotus flower on the water is very beautiful when surrounded by humming bees and fish. The Lord's face is self-sufficient and complete. His beauty defies the natural beauty of a lotus.

ŚB 3.33.18

गृहोद्यानं कुसुमितै रम्यं बह्वमरद्रुमैः ।
कूजद्विहङ्गमिथुनं गायन्मत्तमधुव्रतम् ॥ १८ ॥

gṛhodyānaṁ kusumitai
ramyaṁ bahv-amara-drumaiḥ
kūjad-vihaṅga-mithunaṁ
gāyan-matta-madhuvratam

Synonyms

gṛha-udyānam — the household garden; *kusumitaiḥ* — with flowers and fruits; *ramyam* — beautiful; *bahu-amara-drumaiḥ* — with many celestial trees; *kūjat* — singing; *vihaṅga* — of birds; *mithunam* — with pairs; *gāyat* — humming; *matta* — intoxicated; *madhu-vratam* — with bees.

Translation

The compound of the main household was surrounded by beautiful gardens with sweet, fragrant flowers and many trees which produced fresh fruit and were tall and beautiful. The attraction of such gardens was that singing birds would sit on the trees, and their chanting voices, as well as the humming sound of the bees, made the whole atmosphere as pleasing as possible.

ŚB 4.4.15

यत्पादपद्मं महतां मनोऽलिभि-
र्निषेवितं ब्रह्मरसासवार्थिभिः ।
लोकस्य यद्वर्षति चाशिषोऽर्थिन-
स्तस्मै भवान्द्रुह्यति विश्वबन्धवे ॥ १५ ॥

yat-pāda-padmaṁ mahatāṁ mano-'libhir
niṣevitaṁ brahma-rasāsavārthibhiḥ
lokasya yad varṣati cāśiṣo 'rthinas
tasmai bhavān druhyati viśva-bandhave

Synonyms

yat-pāda-padmam — the lotus feet of whom; *mahatām* — of the higher personalities; *manaḥ-alibhiḥ* — by the bees of the mind; *niṣevitam* — being engaged at; *brahma-rasa* — of transcendental bliss (*brahmānanda*); *āsava-arthibhiḥ* — seeking the nectar; *lokasya* — of the common man; *yat* —

which; *varṣati* — he fulfills; *ca*— and; *āśiṣaḥ* — desires; *arthinaḥ* — seeking; *tasmai* — towards him (Lord Śiva); *bhavān* — you; *druhyati*— are envious; *viśva-band-have* — unto the friend of all living entities within the three worlds.

Translation

You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].

Purport

Ordinarily there are two classes of men. One class, who are grossly materialistic, want material prosperity, and their desires are fulfilled if they worship Lord Śiva. Lord Śiva, being very quickly satisfied, satisfies the material desires of the common man very quickly; therefore it is seen that ordinary men are very much apt to worship him. Next, those who are disgusted or frustrated with the materialistic way of life worship Lord Śiva to attain salvation, which entails freedom from material identification. One who understands that he is not the material body but is spirit soul is liberated from ignorance. Lord Śiva also offers that facility. People generally practice religion for economic development, to get some money, for by getting money they can satisfy their senses. But when they are frustrated they want spiritual *brahmānanda*, or merging into the Supreme. These four

principles of material life — religion, economic development, sense gratification and liberation — exist, and Lord Śiva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge. Thus it was not good for Dakṣa to create enmity towards him. Even Vaiṣṇavas, who are above both the ordinary and the elevated men in this world, also worship Lord Śiva as the greatest Vaiṣṇava. Thus he is the friend of everyone — the common men, the elevated men and the devotees of the Lord — so no one should disrespect or create enmity towards Lord Śiva.

ŚB 4.6.12

मयूरकेकाभिरुतं मदान्धालिविमूर्च्छितम् ।
प्लावितै रक्तकण्ठानां कूजितैश्च पतत्त्रिणाम् ॥ १२ ॥

mayūra-kekābhirutaṁ
madāndhāli-vimūrcchitam
plāvitai rakta-kaṇṭhānāṁ
kūjitaiś ca patattriṇām

Synonyms

mayūra — peacocks; *kekā* — with the cries; *abhirutam* — resounding; *mada* — by intoxication; *andha* — blinded; *ali* — by the bees; *vimūrcchitam* — resounded; *plāvitaiḥ* — with the singing; *rakta-kaṇṭhānām* — of the cuckoos; *kūjitaiḥ* — with the whispering; *ca* — and; *patattriṇām* — of other birds.

Translation

On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.

ŚB 4.6.29

रक्तकण्ठखगानीकस्वरमण्डितषट्पदम् ।
कलहंसकुलप्रेष्ठं खरदण्डजलाशयम् ॥ २९ ॥

rakta-kaṇṭha-khagānīka-
svara-maṇḍita-ṣaṭpadam
kalahaṁsa-kula-preṣṭhaṁ
kharadaṇḍa-jalāśayam

Synonyms

rakta — reddish; *kaṇṭha* — necks; *khaga-anīka* — of many birds; *svara* — with the sweet sounds; *maṇḍita*— decorated; *ṣaṭ-padam* — bees; *kalahaṁsa-kula* — of groups of swans; *preṣṭham* — very dear; *khara-daṇḍa* — lotus flowers; *jala-āśayam* — lakes.

Translation

In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with

crying swans as well as strong-stemmed lotus flowers.

Purport

The beauty of the forest was intensified by the presence of various lakes. It is described herein that the lakes were decorated with lotus flowers and with swans who played and sang with the birds and the humming bees. Considering all these attributes, one can imagine how beautiful this spot was and how much the demigods passing through enjoyed the atmosphere. There are many paths and beautiful spots created by man on this planet earth, but none of them can surpass those of Kailāsa, as they are described in these verses.

ŚB 4.7.20

श्यामो हिरण्यरशनोऽर्ककिरीटजुष्टो
नीलालकभ्रमरमण्डितकुण्डलास्यः ।
शङ्खाब्जचक्रशरचापगदासिचर्म-
व्यग्रैर्हिरण्मयभुजैरिव कर्णिकारः ॥ २० ॥

śyāmo hiraṇya-raśano 'rka-kirīṭa-juṣṭo
nīlālaka-bhramara-maṇḍita-kuṇḍalāsyaḥ
śaṅkhābja-cakra-śara-cāpa-gadāsi-carma-
vyagrair hiraṇmaya-bhujair iva karṇikāraḥ

Synonyms

śyāmaḥ — blackish; *hiraṇya-raśanaḥ* — a garment like

gold; *arka-kirīṭa-juṣṭaḥ* — with a helmet as dazzling as the sun; *nīla-alaka* — bluish curls; *bhramara* — big black bees; *maṇḍita-kuṇḍala-āsyaḥ* — having a face decorated with earrings; *śaṅkha* — conchshell; *abja* — lotus flower; *cakra* — wheel; *śara* — arrows; *cāpa* — bow; *gadā* — club; *asi* — sword; *carma* — shield; *vyagraiḥ* — filled with; *hiraṇmaya* — golden (bracelets and bangles); *bhujaiḥ* — with hands; *iva* — as; *karṇikāraḥ* — flower tree.

Translation

His complexion was blackish, His garment yellow like gold, and His helmet as dazzling as the sun. His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.

Purport

The face of Lord Viṣṇu as described in this verse appears like a lotus flower with bees humming over it. All of the ornaments on the body of Lord Viṣṇu resemble molten gold of the reddish-gold color of the morning sunrise. The Lord appears, just as the morning sun rises, to protect the whole universal creation. His arms display different weapons, and His eight hands are compared to the eight petals of a lotus flower. All the weapons mentioned are for the protection of His devotees.

Generally in the four hands of Viṣṇu there are a wheel, club, conchshell and lotus flower. These four symbols are seen in the four hands of Viṣṇu in different arrangements. The club and the wheel are the Lord's symbols of punishment for the demons and miscreants, and the lotus flower and conchshell are used to bless the devotees. There are always two classes of men, the devotees and the demons. As confirmed in *Bhagavad-gītā* (*paritrāṇāya sādhūnām*), the Lord is always ready for the protection of the devotees and annihilation of the demons. There are demons and devotees in this material world, but in the spiritual world there is no such distinction. In other words, Lord Viṣṇu is the proprietor of both the material and spiritual worlds. In the material world almost everyone is of the demoniac nature, but there are also devotees, who appear to be in the material world although they are always situated in the spiritual world. A devotee's position is always transcendental, and he is always protected by Lord Viṣṇu.

ŚB 4.9.63

उद्यानानि च रम्याणि विचित्रैरमरद्रुमैः । कूजद्विहङ्गमिथुनैर्गायन्
मत्तमधुव्रतैः ॥ ६३ ॥

udyānāni ca ramyāṇi
vicitrair amara-drumaiḥ
kūjat-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ

Synonyms

udyānāni — gardens; *ca* — also; *ramyāṇi* — very

beautiful; *vicitraiḥ* — various; *amara-drumaiḥ* — with trees brought from the heavenly planets; *kūjat* — singing; *vihaṅga* — of birds; *mithunaiḥ* — with pairs; *gāyat* — humming; *matta* — mad; *madhu-vrataiḥ* — with bumblebees.

Translation

The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets. In those trees there were pairs of sweetly singing birds and almost-mad bumblebees, which made a very relishable buzzing sound.

Purport

In this verse the word *amara-drumaiḥ,* "with trees brought from the heavenly planets," is very significant. The heavenly planets are known as Amaraloka, the planets where death is very much delayed, because the people there live for ten thousand years according to the calculations of the demigods, in which our six months are equal to one day. The demigods live in the heavenly planets for months, years and ten-thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down to this earth. These are the statements that can be collected from Vedic literature. As the people there live for ten thousand years, so also do the trees. Of course, here on this earth there are many trees which live for ten thousand years, so what to speak of the trees on the heavenly planets? They must live for more than many ten-thousands of years, and sometimes, as practiced even now, some valuable

trees are taken from one place to another.

It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhāmā He took a *pārijāta* flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demigods due to the *pārijāta* tree's being taken from heaven to this planet. The *pārijāta* was planted in the palace of Lord Kṛṣṇa which was occupied by Queen Satyabhāmā. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it appears that in the palace of Mahārāja Uttānapāda there were many varieties of such trees.

ŚB 4.18.2

सन्नियच्छाभिभो मन्युं निबोध श्रावितं च मे ।
सर्वत: सारमादत्ते यथा मधुकरो बुध: ॥ २ ॥

sanniyacchābhibho manyuṁ
nibodha śrāvitaṁ ca me
sarvataḥ sāram ādatte
yathā madhu-karo budhaḥ

Synonyms

sanniyaccha — please pacify; *abhibho* — O King; *manyum* — anger; *nibodha* — try to understand; *śrāvitam*— what is said; *ca* — also; *me* — by me; *sarvataḥ* — from everywhere; *sāram* — the essence; *ādatte* — takes; *yathā* — as; *madhu-karaḥ* — the bumblebee; *budhaḥ* — an intelligent

person.

Translation

My dear Lord, please pacify your anger completely and hear patiently whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

ŚB 4.24.22

मत्तभ्रमरसौस्वर्यहृष्टरोमलताङ्घ्रिपम् ।
पद्मकोशरजो दिक्षु विक्षिपत्पवनोत्सवम् ॥ २२ ॥

matta-bhramara-sausvarya-
hṛṣṭa-roma-latāṅghripam
padma-kośa-rajo dikṣu
vikṣipat-pavanotsavam

Synonyms

matta — mad; *bhramara* — bumblebees; *sau-svarya* — with great humming; *hṛṣṭa* — joyfully; *roma* — hair on the body; *latā* — creepers; *aṅghripam* — trees; *padma* — lotus flower; *kośa* — whorl; *rajaḥ* — saffron; *dikṣu* — in all directions; *vikṣipat* — throwing away; *pavana* — air; *utsavam* — festival.

Translation

There were various trees and creepers on all sides of the lake, and there were mad bumblebees humming all about them. The trees appeared to be very jolly due to the sweet humming of the bumblebees, and the saffron, which was contained in the lotus flowers, was being thrown into the air. These all created such an atmosphere that it appeared as though a festival were taking place there.

Purport

Trees and creepers are also different types of living beings. When bumblebees come upon trees and creepers to collect honey, certainly such plants become very happy. On such an occasion the wind also takes advantage of the situation by throwing pollen or saffron contained in the lotus flowers. All this combines with the sweet vibration created by the swans and the calm of the water. The Pracetās considered such a place to be like a continuous festival. From this description it appears that the Pracetās reached Śivaloka, which is supposed to be situated near the Himālaya Mountains.

ŚB 4.25.17

पुर्यास्तु बाह्योपवने दिव्यद्रुमलताकुले ।
नदद्विहङ्गालिकुलकोलाहलजलाशये ॥ १७ ॥

puryās tu bāhyopavane

divya-druma-latākule
nadad-vihaṅgāli-kula-
kolāhala-jalāśaye

Synonyms

puryāḥ — of that town; *tu* — then; *bāhya-upavane* — in an outside garden; *divya* — very nice; *druma* — trees; *latā* — creepers; *ākule* — filled with; *nadat* — vibrating; *vihaṅga* — birds; *ali* — bees; *kula* — groups of; *kolāhala* — humming; *jala-āśaye* — with a lake.

Translation

On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. Also surrounding that lake were many groups of birds and bees that were always chanting and humming.

Purport

Since the body is a great city, there must be various arrangements such as lakes and gardens for sense enjoyment. Of the various parts of the body, those which incite sexual impulses are referred to here indirectly. Because the body has genitals, when the living entity attains the right age — be he man or woman — he becomes agitated by the sex impulse. As long as one remains a child, he is not agitated by seeing a beautiful woman. Although the sense organs are present, unless the age is ripe there is no sex impulse. The favorable conditions surrounding

the sex impulse are compared here to a garden or a nice solitary park. When one sees the opposite sex, naturally the sex impulse increases. It is said that if a man in a solitary place does not become agitated upon seeing a woman, he is to be considered a *brahmacārī.* But this practice is almost impossible. The sex impulse is so strong that even by seeing, touching or talking, coming into contact with, or even thinking of the opposite sex — even in so many subtle ways — one becomes sexually impelled. Consequently, a *brahmacārī* or *sannyāsī* is prohibited to associate with women, especially in a secret place.

The *śāstras* enjoin that one should not even talk to a woman in a secret place, even if she happens to be one's own daughter, sister or mother. The sex impulse is so strong that even if one is very learned, he becomes agitated in such circumstances. If this is the case, how can a young man in a nice park remain calm and quiet after seeing a beautiful young woman ?

ŚB 4.26.23

सा त्वं मुखं सुदति सुभ्र्वनुरागभार
व्रीडाविलम्बविलसद्धसितावलोकम् ।
नीलालकालिभिरुपस्कृतमुन्नसं नः
स्वानां प्रदर्शय मनस्विनि वल्गुवाक्यम् ॥ २३ ॥

sā tvaṁ mukhaṁ sudati subhrv anurāga-bhāra-
vrīḍā-vilamba-vilasad-dhasitāvalokam
nīlālakālibhir upaskṛtam unnasaṁ naḥ
svānāṁ pradarśaya manasvini valgu-vākyam

Synonyms

sā — that (you, my wife); *tvam* — you; *mukham* — your face; *su-dati* — with beautiful teeth; *su-bhru* — with beautiful eyebrows; *anurāga* — attachment; *bhāra* — loaded by; *vrīḍā* — feminine shyness; *vilamba* — hanging down; *vilasat* — shining; *hasita* — smiling; *avalokam* — with glances; *nīla* — bluish; *alaka* — with hair; *alibhiḥ* — beelike; *upaskṛtam* — thus being beautiful; *unnasam* — with a raised nose; *naḥ* — to me; *svānām* — who am yours; *pradarśaya* — please show; *manasvini* — O most thoughtful lady; *valgu-vākyam*— with sweet words.

Translation

My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.

Purport

An effeminate husband, simply being attracted by the external beauty of his wife, tries to become her most obedient servant. Śrīpāda Śaṅkarācārya has therefore advised that we not become

attracted by a lump of flesh and blood. The story is told that at one time a man, very much attracted to a beautiful woman, wooed the woman in such a way that she devised a plan to show him the ingredients of her beauty. The woman made a date to see him, and before seeing him she took a purgative, and that whole day and night she simply passed stool, and she preserved that stool in a pot. The next night, when the man came to see her, she appeared very ugly and emaciated. When the man inquired from her about the woman with whom he had an engagement, she replied, "I am that very woman." The man refused to believe her, not knowing that she had lost all her beauty due to the violent purgative that caused her to pass stool day and night. When the man began to argue with her, the woman said that she was not looking beautiful because she was separated from the ingredients of her beauty. When the man asked how she could be so separated, the woman said, "Come on, and I will show you." She then showed him the pot filled with liquid stool and vomit. Thus the man became aware that a beautiful woman is simply a lump of matter composed of blood, stool, urine and similar other disgusting ingredients. This is the actual fact, but in a state of illusion, man becomes attracted by illusory beauty and becomes a victim of *māyā*.

King Purañjana begged his Queen to return to her original beauty. He tried to revive her just as a living entity tries to revive his original consciousness, Kṛṣṇa consciousness, which is very beautiful. All the beautiful features of the Queen could be compared to the beautiful features of Kṛṣṇa consciousness. When one returns to his original Kṛṣṇa consciousness, he actually becomes steady, and his life becomes successful.

ŚB 4.26.23

ŚB 4.29.53

क्षुद्रं चरं सुमनसां शरणे मिथित्वा
रक्तं षडङ्घ्रिगणसामसु लुब्धकर्णम् ।
अग्रे वृकानसुतृपोऽविगणय्य यान्तं
पृष्ठे मृगं मृगय लुब्धकबाणभिन्नम् ॥ ५३ ॥

kṣudraṁ caraṁ sumanasāṁ śaraṇe mithitvā
raktaṁ ṣaḍaṅghri-gaṇa-sāmasu lubdha-karṇam
agre vṛkān asu-tṛpo 'vigaṇayya yāntaṁ
pṛṣṭhe mṛgaṁ mṛgaya lubdhaka-bāṇa-bhinnam

Synonyms

kṣudram — on grass; *caram* — grazing; *sumanasām* — of a beautiful flower garden; *śaraṇe* — under the protection; *mithitvā* — being united with a woman; *raktam* — attached; *ṣaṭ-aṅghri* — of bumblebees; *gaṇa*— of groups; *sāma-su* — to the singing; *lubdha-karṇam* — whose ear is attracted; *agre* — in front; *vṛkān* — tigers; *asu-tṛpaḥ* — who live at the cost of another's life; *avigaṇayya* — neglecting; *yāntam* — moving; *pṛṣṭhe* — behind; *mṛgam* — the deer; *mṛgaya* — search out; *lubdhaka* — of a hunter; *bāṇa* — by the arrows; *bhinnam* — liable to be pierced.

Translation

My dear King, please search out that deer who is engaged in eating grass in a very nice flower garden along with his wife. That deer is very much attached to his business, and he is

enjoying the sweet singing of the bumblebees in his garden. Just try to understand his position. He is unaware that before him is a tiger, which is accustomed to living at the cost of another's flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer's death is imminent.

Purport

Here is an allegory in which the King is advised to find a deer that is always in a dangerous position. Although threatened from all sides, the deer simply eats grass in a nice flower garden, unaware of the danger all around him. All living entities, especially human beings, think themselves very happy in the midst of families. As if living in a flower garden and hearing the sweet humming of bumblebees, everyone is centered around his wife, who is the beauty of family life. The bumblebees' humming may be compared to the talk of children. The human being, just like the deer, enjoys his family without knowing that before him is the factor of time, which is represented by the tiger. The fruitive activities of a living entity simply create another dangerous position and oblige him to accept different types of bodies. For a deer to run after a mirage of water in the desert is not unusual. The deer is also very fond of sex. The conclusion is that one who lives like a deer will be killed in due course of time. Vedic literatures therefore advise that we should understand our constitutional position and take to devotional service before death comes. According to the *Bhāgavatam* (11.9.29):

labdhvā sudurlabham idaṁ bahu-sambhavānte

mānuṣyam arthadam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anumṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

After many births we have attained this human form; therefore before death comes, we should engage ourselves in the transcendental loving service of the Lord. That is the fulfillment of human life.

ŚB 4.29.54

सुमनःसमधर्मणां स्त्रीणां शरण आश्रमे
पुष्पमधुगन्धवत्क्षुद्रतमं काम्यकर्मविपाकजं कामसुखलवं
जैह्व्यौपस्थ्यादि विचिन्वन्तं मिथुनीभूय
तदभिनिवेशितमनसंषडङ्घ्रिगणसामगीत वदतिमनोहरवनि
तादिजनालापेष्वतितरामतिप्रलोभितकर्णमग्रे वृकयूथवदात्मन
आयुर्हरतोऽहोरात्रान्तान् काललवविशेषानविगणय्य गृहेषु
विहरन्तं पृष्ठत एव परोक्षमनुप्रवृत्तो लुब्धकः
कृतान्तोऽन्तःशरेण यमिह पराविध्यति तमिममात्मानमहो
राजन् भिन्नहृदयं द्रष्टुमर्हसीति ॥ ५४ ॥

sumanaḥ-sama-dharmaṇāṁ strīṇāṁ śaraṇa āśrame puṣpa-madhu-gandhavat kṣudratamaṁ kāmya-karma-vipākajaṁ kāma-sukha-lavaṁ jaihvyaupasthyādi vicinvantaṁ mithunī-bhūya tad-abhiniveśita-manasaṁ ṣaḍaṅghri-gaṇa-sāma-gītavad ati-manohara-vanitādi-janālāpeṣv atitarām atipralobhita-karṇam agre vṛka-yūthavad ātmana āyur harato 'ho-rātrān tān kāla-lava-viśeṣān avigaṇayya gṛheṣu viharantaṁ pṛṣṭhata eva parokṣam anupravṛtto lubdhakaḥ kṛtānto 'ntaḥ śareṇa yam iha parāvidhyati tam imam ātmānam aho rājan bhinna-hṛdayaṁ draṣṭum arhasīti.

Synonyms

sumanaḥ — flowers; *sama-dharmaṇām* — exactly like; *strīṇām* — of women; *śaraṇe* — in the shelter; *āśrame* — household life; *puṣpa* — in flowers; *madhu* — of honey; *gandha* — the aroma; *vat* — like; *kṣudra-tamam* — most insignifi-

cant; *kāmya* — desired; *karma* — of activities; *vipāka-jam* — obtained as a result; *kāma-sukha* — of sense gratification; *lavam* — a fragment; *jaihvya* — enjoyment of the tongue; *aupasthya*— sex enjoyment; *ādi* — beginning with; *vicinvantam* — always thinking of; *mithunī-bhūya* — engaging in sex life; *tat* — in his wife; *abhiniveśita* — always absorbed; *manasam* — whose mind; *ṣaṭ-aṅghri* — of bumblebees; *gaṇa* — of crowds; *sāma* — gentle; *gīta* — the chanting; *vat* — like; *ati* — very; *manohara* — attractive; *vanitā-ādi* — beginning with the wife; *jana* — of people; *ālāpeṣu* — to the talks; *atitarām* — excessively; *ati* — very much; *pralobhita* — attracted; *karṇam* — whose ears; *agre* — in front; *vṛka-yūtha* — a group of tigers; *vat* — like; *ātmanaḥ* — of one's self; *āyuḥ* — span of life; *harataḥ* — taking away; *ahaḥ-rātrān* — days and nights; *tān* — all of them; *kāla-lava-viśeṣān* — the moments of time; *avigaṇayya* — without considering; *gṛheṣu* — in household life; *viharantam* — enjoying; *pṛṣṭhataḥ* — from the back; *eva*— certainly; *parokṣam* — without being seen; *anupravṛttaḥ* — following behind; *lubdhakaḥ* — the hunter; *kṛta-antaḥ* — the superintendent of death; *antaḥ* — in the heart; *śareṇa* — by an arrow; *yam* — whom; *iha*— in this world; *parāvidhyati* — pierces; *tam* — that; *imam* — this; *ātmānam* — yourself; *aho rājan* — O King; *bhinna-hṛdayam* — whose heart is pierced; *draṣṭum* — to see; *arhasi* — you ought; *iti* — thus.

Translation

My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which

is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification — from his tongue to his genitals — and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides.

Purport

Materialistic life means forgetting one's constitutional position as the eternal servant of Kṛṣṇa, and this forgetfulness is especially enhanced in the *gṛhastha-āśrama.* In the *gṛhastha-āśrama* a young man accepts a young wife who is very beautiful in the beginning, but in due course of time, after giving birth to many children and becoming older and older, she demands many things from the husband to maintain the entire family. At such a time the wife becomes detestable to the very man who accepted her in her younger days. One becomes attached to the *gṛhastha-āśrama* for two reasons only: the wife cooks palatable dishes for the satisfaction of her husband's tongue, and she gives him sexual pleasure at night. A person attached to

the *gṛhastha-āśrama* is always thinking of these two things — palatable food and sex enjoyment. The talks of the wife, which are enjoyed as a family recreation, and the talks of the children both attract the living entity. He thus forgets that he has to die someday and has to prepare for the next life if he wants to be put into a congenial body.

The deer in the flower garden is an allegory used by the great sage Nārada to point out to the King that the King himself is similarly entrapped by such surroundings. Actually everyone is surrounded by such a family life, which misleads one. The living entity thus forgets that he has to return home, back to Godhead. He simply becomes entangled in family life. Prahlāda Mahārāja has therefore hinted, *hitvātma-pātaṁ gṛham andha-kūpaṁ vanaṁ gato yad dharim āśrayeta.* Family life is considered a blind well (*andha-kūpam*) into which a person falls and dies without help. Prahlāda Mahārāja recommends that while one's senses are there and one is strong enough, he should abandon the *gṛhastha-āśrama* and take shelter of the lotus feet of the Lord, going to the forest of Vṛndāvana. According to Vedic civilization, one has to give up family life at a certain age (the age of fifty), take *vānaprastha* and eventually remain alone as a *sannyāsī.* That is the prescribed method of Vedic civilization known as *varṇāśrama-dharma.* When one takes *sannyāsa* after enjoying family life, he pleases the Supreme Lord Viṣṇu.

One has to understand one's position in family or worldly life. That is called intelligence. One should not remain always trapped in family life to satisfy his tongue and genitals in associ-

ation with a wife. In such a way, one simply spoils his life. According to Vedic civilization, it is imperative to give up the family at a certain stage, by force if necessary. Unfortunately, so-called followers of Vedic life do not give up their family even at the end of life, unless they are forced by death. There should be a thorough overhauling of the social system, and society should revert to the Vedic principles, that is, the four *varṇas* and the four *āśramas.*

ŚB 4.30.32

पारिजातेऽञ्जसा लब्धे सारङ्गोऽन्यन्न सेवते ।
त्वदङ्घ्रिमूलमासाद्य साक्षात्किं किं वृणीमहि ॥ ३२ ॥

pārijāte ’ñjasā labdhe
sāraṅgo ’nyan na sevate
tvad-aṅghri-mūlam āsādya
sākṣāt kiṁ kiṁ vṛṇīmahi

Synonyms

pārijāte — the celestial tree known as *pārijāta*; *añjasā* — completely; *labdhe* — having achieved; *sāraṅgaḥ*— a bee; *anyat* — other; *na sevate* — does not resort to; *tvat-aṅghri* — Your lotus feet; *mūlam* — the root of everything; *āsādya* — having approached; *sākṣāt* — directly; *kim* — what; *kim* — what; *vṛṇīmahi* — may we ask.

Translation

Dear Lord, when the bee approaches the celestial tree called the pārijāta, it certainly does not leave the tree, because there is no need for such action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You?

Purport

When a devotee is actually engaged in the service of the lotus feet of the Lord, his engagement in itself is so perfect that there is no need to ask for further benediction. When a bee approaches the *pārijāta* tree, it gets unlimited supplies of honey. There is no need to go to another tree. If one is fixed in the service of the lotus feet of the Lord, there is unlimited transcendental bliss, and as such there is no need to ask for further benediction.
The *pārijāta* tree is not commonly found within this material world. The *pārijāta* tree is also known as *kalpa-vṛkṣa,* or the wish-fulfilling tree. One can get anything he desires from such a tree. In the material world, one can get oranges from an orange tree or mangoes from a mango tree, but there is no possibility of getting oranges from a mango tree or vice versa. However, one can get whatever he wants from the *pārijāta* tree — oranges, mangoes, bananas and so on. This tree is found in the spiritual world (*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu*). The spiritual world, *cintāmaṇi-dhāma,* is surrounded by these *kalpa-vṛkṣa* trees, but the *pārijāta* tree is also found in the kingdom of Indra, that is, on Indra's heavenly planet. This *pārijāta* tree was brought by Kṛṣṇa to please Satyabhāmā, one of His

queens, and this tree was implanted in the Dvārakā mansions constructed for the queens. The lotus feet of the Lord are exactly like the *pārijāta* trees, or wish-fulfilling trees, and the devotees are like bumblebees. They are always attracted by the lotus feet of the Lord.

ŚB 5.2.6

तामेवाविदूरे मधुकरीमिव सुमनस उपजिघ्रन्तीं दिविजमनुज
मनोनयनाह्लाददुघैर्गतिविहारव्रीडाविनयावलोकसुस्वराक्षरावय
वैर्मनसि नृणां कुसुमायुधस्य विदधतीं विवरं निजमुख विगलि
तामृतासवसहासभाषणामोदमदान्धमधुकरनिकरोपरोधेन
द्रुतपदविन्यासेन वल्गुस्पन्दनस्तनकलशकबरभाररशनां देवीं
तदवलोकनेन विवृतावसरस्य भगवतो मकरध्वजस्य
वशमुपनीतो जडवदिति होवाच ॥ ६ ॥

tām evāvidūre madhukarīm iva sumanasa upajighrantīṁ divi-
ja-manuja-mano-nayanāhlāda-dughair gati-vi-
hāra-vrīḍā-vinayāvaloka-susvarākṣarāvayavair manasi nṛṇāṁ
kusumāyudhasya vidadhatīṁ vivaraṁ nija-mukha-vigal-
itāmṛtāsava-sahāsa-bhāṣaṇāmoda-madāndha-madhukara-nika-
roparodhena druta-pada-vinyāsena valgu-spandana-stana-ka-
laśa-kabara-bhāra-raśanāṁ devīṁ tad-avalokanena
vivṛtāvasarasya bhagavato makara-dhvajasya vaśam upanīto
jaḍavad iti hovāca.

Synonyms

tām — to her; *eva* — indeed; *avidūre* — nearby; *madhu-*

karīm iva — like a honeybee; *sumanasaḥ* — beautiful flowers; *upajighrantīm* — smelling; *divi-ja* — of those born in the heavenly planets; *manu-ja* — of those born in human society; *manaḥ* — mind; *nayana* — for the eyes; *āhlāda* — pleasure; *dughaiḥ* — producing; *gati* — by her movement; *vihāra* — by pastimes; *vrīḍā* — by shyness; *vinaya* — by humility; *avaloka* — by glancing; *su-svara-akṣara* — by her sweet voice; *avayavaiḥ* — and by the limbs of the body; *manasi* — in the mind; *nṛṇām* — of men; *kusuma-āyudhasya* — of Cupid, who has a flower arrow in his hand; *vidadhatīm* — making; *vivaram* — aural reception; *nija-mukha* — from her own mouth; *vigalita* — pouring out; *amṛta-āsava* — nectar like honey; *sa-hāsa* — in her smiling; *bhāṣaṇa* — and talking; *āmoda* — by the pleasure; *mada-andha* — blinded by intoxication; *madhukara* — of bees; *nikara* — by groups; *uparodhena* — because of being surrounded; *druta* — hasty; *pada* — of feet; *vinyāsena* — by stylish stepping; *valgu* — a little; *spandana* — moving; *stana* — breasts; *kalaśa* — like waterpots; *kabara* — of her braids of hair; *bhāra* — weight; *raśanām* — the belt upon the hips; *devīm* — the goddess; *tat-avalokanena* — simply by seeing her; *vivṛta-avasarasya* — taking the opportunity of; *bhagavataḥ* — of the greatly powerful; *makara-dhvajasya* — of Cupid; *vaśam* — under the control; *upanītaḥ* — being brought in; *jaḍa-vat* — as if stunned; *iti* — thus; *ha* — certainly; *uvāca* — he said.

Translation

Like a honeybee, the Apsarā smelled the beautiful and attractive flowers. She could attract the minds and vision of both

humans and demigods by her playful movements, her shyness and humility, her glances, the very pleasing sounds that poured from her mouth as she spoke, and the motion of her limbs. By all these qualities, she opened for Cupid, who bears an arrow of flowers, a path of aural reception into the minds of men. When she spoke, nectar seemed to flow from her mouth. As she breathed, the bees, mad for the taste of her breath, tried to hover about her beautiful lotuslike eyes. Disturbed by the bees, she tried to move hastily, but as she raised her feet to walk quickly, her hair, the belt on her hips, and her breasts, which were like water jugs, also moved in a way that made her extremely beautiful and attractive. Indeed, she seemed to be making a path for the entrance of Cupid, who is most powerful. Therefore the prince, completely subdued by seeing her, spoke to her as follows.

Purport

How a beautiful woman's movements and gestures, her hair and the structure of her breasts, hips and other bodily features attract the minds not only of men but of demigods also is very finely described in this statement. The words *divija* and *manuja* specifically emphasize that the attraction of feminine gestures is powerful everywhere within this material world, both on this planet and in the higher planetary systems. It is said that the standard of living in the higher planetary systems is thousands and thousands of times higher than the standard of living on this planet. Therefore the beautiful bodily features of the women there are also thousands and thousands of times more attractive than the features of the women on earth. The creator has constructed

women in such a way that their beautiful voices and movements and the beautiful features of their hips, their breasts, and the other parts of their bodies attract the members of the opposite sex, both on earth and on other planets, and awaken their lusty desires. When one is controlled by Cupid or the beauty of women, he becomes stunned like matter such as stone. Captivated by the material movements of women, he wants to remain in this material world. Thus one's promotion to the spiritual world is checked simply by seeing the beautiful bodily structure and movements of women. Śrī Caitanya Mahāprabhu has therefore warned all devotees to beware of the attraction of beautiful women and materialistic civilization. Śrī Caitanya Mahāprabhu even refused to see Pratāparudra Mahārāja because he was a very opulent person in the material world. Lord Caitanya said in this connection, *niṣkiñcanasya bhagavad-bhajanon-mukhasya:* those who are engaged in the devotional service of the Lord because they are very serious about going back home, back to Godhead, should be very careful to avoid seeing the beautiful gestures of women and should also avoid seeing persons who are very rich.

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

"Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly." (*Caitan-*

ya-caritāmṛta, Madhya 11.8) One who is serious about going back home, back to Godhead, should not contemplate the attractive features of women and the opulence of rich men. Such contemplation will check one's advancement in spiritual life. Once a devotee is fixed in Kṛṣṇa consciousness, however, these attractions will not agitate his mind.

ŚB 5.2.13

का वाऽऽत्मवृत्तिरदनाद्धविरङ्ग वातिविष्णोः
कलास्यनिमिषोन्मकरौ च कर्णौ । उद्विग्नमीनयुगलं
द्विजपङ्क्तिशोचि-रासन्नभृङ्गनिकरं सर इन्मुखं ते ॥ १३ ॥

kā vātma-vṛttir adanād dhavir aṅga vāti
viṣṇoḥ kalāsy animiṣonmakarau ca karṇau
udvigna-mīna-yugalaṁ dvija-paṅkti-śocir
āsanna-bhṛṅga-nikaraṁ sara in mukhaṁ te

Synonyms

kā — what; *vā* — and; *ātma-vṛttiḥ* — food for maintenance of the body; *adanāt* — by the chewing (of betel); *haviḥ* — pure sacrificial ingredients; *aṅga* — my dear friend; *vāti* — emanate; *viṣṇoḥ* — of Lord Viṣṇu; *kalā*— expansion of the body; *asi* — you are; *animiṣa* — without blinking; *unmakarau* — two brilliant sharks; *ca* — also; *karṇau* — two ears; *udvigna* — restless; *mīna-yugalam* — possessing two fish; *dvija-paṅkti* — of lines of teeth; *śociḥ* — beauty; *āsanna* — nearby; *bhṛṅga-nikaram* — possessing swarms of bumblebees; *saraḥ it* — like a lake; *mukham* — face; *te* — your.

Translation

My dear friend, what do you eat to maintain your body? Because you are chewing betel, a pleasing scent is emanating from your mouth. This proves that you always eat the remnants of food offered to Viṣṇu. Indeed, you must also be an expansion of Lord Viṣṇu's body. Your face is as beautiful as a pleasing lake. Your jeweled earrings resemble two brilliant sharks with unblinking eyes like those of Viṣṇu, and your own eyes resemble two restless fish. Simultaneously, therefore, two sharks and two restless fish are swimming in the lake of your face. Besides them, the white rows of your teeth seem like rows of very beautiful swans in the water, and your scattered hair resembles swarms of bumblebees following the beauty of your face.

Purport

The devotees of Lord Viṣṇu are also His expansions. They are called *vibhinnāṁśa.* Lord Viṣṇu is offered all kinds of sacrificial ingredients, and because devotees always eat *prasāda,* the remnants of His food, the scent of sacrificial ingredients emanates not only from Viṣṇu but also from the devotees who eat the remnants of His food or the food of His devotees. Āgnīdhra considered Pūrvacitti an expansion of Lord Viṣṇu because of the pleasing scent of her body. Aside from that, because of her jeweled earrings, shaped like sharks, because of her scattered hair, resembling bumblebees mad after the scent of her body, and because of the white rows of her teeth, which resembled swans, Āgnīdhra compared Pūrvacitti's face to a beautiful lake decorated with lotus flowers, fish, swans and bumblebees.

ŚB 5.13.5

अदृश्यझिल्लीस्वनकर्णशूल
उलूकवाग्भिर्व्यथितान्तरात्मा ।
अपुण्यवृक्षान् श्रयते क्षुधार्दितो
मरीचितोयान्यभिधावति क्वचित् ॥ ५ ॥

adṛśya-jhillī-svana-karṇa-śūla
ulūka-vāgbhir vyathitāntarātmā
apuṇya-vṛkṣān śrayate kṣudhārdito
marīci-toyāny abhidhāvati kvacit

Synonyms

adṛśya — invisible; *jhillī* — of crickets or a kind of bee; *svana* — by the sounds; *karṇa-śūla* — whose ears are disturbed; *ulūka* — of the owls; *vāgbhiḥ* — by sound vibrations; *vyathita* — very disturbed; *antaḥ-ātmā*— whose mind and heart; *apuṇya-vṛkṣān* — impious trees that have no fruits or flowers; *śrayate* — he takes shelter of; *kṣudha* — from hunger; *arditaḥ* — suffering; *marīci-toyāni* — the waters of a mirage in the desert; *abhidhāvati* — he runs after; *kvacit* — sometimes.

Translation

Wandering in the forest of the material world, the conditioned soul sometimes hears an invisible cricket making harsh sounds, and his ears become very much aggrieved. Sometimes his heart is pained by the sounds of owls, which are just like the harsh words of his enemies. Sometimes he takes shelter of a tree that

has no fruits or flowers. He approaches such a tree due to his strong appetite, and thus he suffers. He would like to acquire water, but he is simply illusioned by a mirage, and he runs after it.

Purport

In *Śrīmad-Bhāgavatam* it is said that the *Bhāgavata* philosophy is meant for people who are completely free from envy (*paramo nirmatsarāṇām*). The material world is full of envious people. Even within one's inner circle there is much backbiting, and this is compared to the sound vibration of a cricket in the forest. One cannot see the cricket, but one hears its sounds and thus becomes aggrieved. When one takes to Kṛṣṇa consciousness, one always hears unpalatable words from relatives. This is the nature of the world; one cannot avoid mental distress due to the backbiting of envious people. Being very much aggrieved, sometimes one goes to a sinful person for help, but he has no means to help because he has no intelligence. Thus the living entity is disappointed. This is like running after a mirage in the desert in an effort to find water. Such activities do not produce any tangible results. Due to being directed by the illusory energy, a conditioned soul suffers in so many ways.

ŚB 5.13.10

कर्हि स्म चित्क्षुद्ररसान् विचिन्वं-
स्तन्मक्षिकाभिर्व्यथितो विमानः ।
तत्रातिकृच्छ्रात्प्रतिलब्धमानो

बलाद्विलुम्पन्त्यथ तं ततोऽन्ये ॥ १० ॥

karhi sma cit kṣudra-rasān vicinvaṁs
tan-makṣikābhir vyathito vimānaḥ
tatrāti-kṛcchrāt pratilabdhamāno
balād vilumpanty atha taṁ tato 'nye

Synonyms

karhi sma cit — sometimes; *kṣudra* — very insignificant; *rasān* — sexual enjoyment; *vicinvan* — searching for; *tat* — of those women; *makṣikābhiḥ* — by honeybees, or the husbands or family members; *vyathitaḥ* — very much aggrieved; *vimānaḥ* — insulted; *tatra* — in that; *ati* — very much; *kṛcchrāt* — with difficulty because of spending money; *pratilabdhamānaḥ* — obtaining sexual enjoyment; *balāt* — by force; *vilumpanti* — kidnapped; *atha* — thereafter; *tam* — the object of sense enjoyment (the woman); *tataḥ* — from him; *anye* — another debauchee.

Translation

Sometimes, in order to have a little insignificant sex enjoyment, one searches after debauched women. In this attempt, one is insulted and chastised by the women's kinsmen. This is like going to take honey from a beehive and being attacked by the bees. Sometimes, after spending lots of money, one may acquire another woman for some extra sense enjoyment. Unfortunately, the object of sense enjoyment, the woman, is taken away or kidnapped by another debauchee.

Purport

In a great forest, honeycombs are very important. People often go there to collect honey from the combs, and sometimes the bees attack and punish them. In human society, those who are not Kṛṣṇa conscious remain in the forest of material life simply for the honey of sex life. Such debauchees are not at all satisfied with one wife. They want many women. Day after day, with great difficulty, they try to secure such women, and sometimes, while trying to taste this kind of honey, one is attacked by a woman's kinsmen and chastised very heavily. By bribing others, one may secure another woman for enjoyment, yet another debauchee may kidnap her or offer her something better. This woman hunting is going on in the forest of the material world, sometimes legally and sometimes illegally. Consequently in this Kṛṣṇa consciousness movement the devotees are forbidden to have illicit sex. Thus they avoid so many difficulties. One should remain satisfied with one woman, being duly married. One can satisfy one's lusty desires with his wife without creating disturbances in society and being punished for doing so.

ŚB 5.14.1

स होवाच
स एष देहात्ममानिनां सत्त्वादिगुणविशेषविकल्पितकुशलाकु
शलसमवहारविनिर्मितविविधदेहावलिभिर्वियोगसंयोगाद्यना
दिसंसारानुभवस्य द्वारभूतेनषडिन्द्रियवर्गेण तस्मिन्दुर्गाध्ववद
सुगमेऽध्वन्यापतित ईश्वरस्य भगवतो विष्णोर्वशवर्तिन्या

मायया जीवलोकोऽयं यथा वणिक्सार्थोऽर्थपरः
स्वदेहनिष्पादितकर्मानुभवः श्मशानवदशिवतमायां
संसाराटव्यां गतो नाद्यापि विफलबहुप्रतियोगेहस्तत्तापोपशम
नीं हरिगुरुचरणारविन्दमधुकरानुपदवीमवरुन्धे ॥ १ ॥

sa hovāca
sa eṣa dehātma-māninām̐ sattvādi-guṇa-viśeṣa-vikalpi-
ta-kuśalāku-śala-samavahāra-vinirmita-vividha-dehāvalibhir
viyoga-sam̐yogādy-anādi-sam̐sārānubhavasya dvāra-bhūtena
ṣaḍ-indriya-vargeṇa tasmin durgādhvavad asugame 'dhvany
āpatita īśvarasya bhagavato viṣṇor vaśa-vartinyā māyayā jī-
va-loko 'yam̐ yathā vaṇik-sārtho 'rtha-paraḥ sva-deha-niṣpādi-
ta-karmānubhavaḥ śmaśānavad aśivatamāyām̐ sam̐sārāṭavyām̐
gato nādyāpi viphala-bahu-pratiyogehas tat-tāpopaśamanīm̐
hari-guru-caraṇāravinda-madhukarānupadavīm avarundhe.

Synonyms

saḥ — the self-realized devotee (Śrī Śukadeva Gosvāmī); *ha* — indeed; *uvāca* — spoke; *saḥ* — he (the conditioned soul); *eṣaḥ* — this one; *deha-ātma-māninām* — of those who foolishly take the body to be the self; *sattva-ādi* — of *sattva, rajaḥ* and *tamaḥ*; *guṇa* — by the modes; *viśeṣa* — particular; *vikalpita* — falsely constituted; *kuśala* — sometimes by favorable actions; *akuśala* — sometimes by very unfavorable actions; *samavahāra* — by a mixture of both; *vinirmita* — obtained; *vividha* — various types; *deha-āvalibhiḥ* — by the series of bodies; *viyoga-sam̐yoga-ādi* — symptomized by giving up one type of body (*viyoga*) and accepting another (*sam̐yoga*); *anādi-sam̐sāra-anubhavasya* — of the perception of the beginning-

less process of transmigration; *dvāra-bhūtena* — existing as the doorways; *ṣaṭ-indriya-vargeṇa* — by these six senses (the mind and five knowledge-acquiring senses, namely the eyes, ears, tongue, nose and skin); *tasmin* — on that; *durga-adhva-vat* — like a path that is very difficult to traverse; *asugame* — being difficult to pass through; *adhvani* — on a path in the forest; *āpatitaḥ* — happened; *īśvarasya* — of the controller; *bhagavataḥ* — the Supreme Personality of Godhead; *viṣṇoḥ* — of Lord Viṣṇu; *vaśa-vartinyā* — acting under the control; *māyayā* — by the material energy; *jīva-lokaḥ* — the conditioned living entity; *ayam* — this; *yathā* — exactly like; *vaṇik* — a merchant; *sa-arthaḥ* — having an object; *artha-paraḥ* — who is very attached to money; *sva-deha-niṣpādita* — performed by his own body; *karma* — the fruits of activities; *anubhavaḥ* — who experiences; *śmaśāna-vat aśivatamāyām* — like an inauspicious cemetery or place of burial; *saṁsāra-aṭavyām* — in the forest of material life; *gataḥ* — having entered; *na* — not; *adya api* — until now; *viphala* — unsuccessful; *bahu-pratiyoga* — full of great difficulties and varieties of miserable conditions; *īhaḥ* — whose activities here in this material world; *tat-tāpa-upaśa-manīm* — which pacifies the miseries of the forest of material life; *hari-guru-caraṇa-aravinda* — to the lotus feet of the Lord and His devotee; *madhukara-anupadavīm* — the road followed in pursuance of devotees who are attached like bumblebees; *avarundhe* — gain.

Translation

When King Parīkṣit asked Śukadeva Gosvāmī about the direct meaning of the material forest, Śukadeva Gosvāmī replied as

follows: My dear King, a man belonging to the mercantile community [vaṇik] is always interested in earning money. Sometimes he enters the forest to acquire some cheap commodities like wood and earth and sell them in the city at good prices. Similarly, the conditioned soul, being greedy, enters this material world for some material profit. Gradually he enters the deepest part of the forest, not really knowing how to get out. Having entered the material world, the pure soul becomes conditioned by the material atmosphere, which is created by the external energy under the control of Lord Viṣṇu. Thus the living entity comes under the control of the external energy, daivī māyā. Living independently and bewildered in the forest, he does not attain the association of devotees who are always engaged in the service of the Lord. Once in the bodily conception, he gets different types of bodies one after the other under the influence of material energy and impelled by the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa]. In this way the conditioned soul goes sometimes to the heavenly planets, sometimes to the earthly planets and sometimes to the lower planets and lower species. Thus he suffers continuously due to different types of bodies. These sufferings and pains are sometimes mixed. Sometimes they are very severe, and sometimes they are not. These bodily conditions are acquired due to the conditioned soul's mental speculation. He uses his mind and five senses to acquire knowledge, and these bring about the different bodies and different conditions. Using the senses under the control of the external energy, māyā, the living entity suffers the miserable conditions of material existence. He is actually searching for relief, but he is generally baffled, although sometimes he is relieved after great difficulty. Strug-

gling for existence in this way, he cannot get the shelter of pure devotees, who are like bumblebees engaged in loving service at the lotus feet of Lord Viṣṇu.

Purport

The most important information in this verse is *hari-guru-caraṇa-aravinda-madhukara-anupadavīm.* In this material world the conditioned souls are baffled by their activities, and sometimes they are relieved after great difficulty. On the whole the conditioned soul is never happy. He simply struggles for existence. Actually his only business is to accept the spiritual master, the *guru,* and through him he must accept the lotus feet or the Lord. This is explained by Śrī Caitanya Mahāprabhu: *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.* People struggling for existence in the forests or cities of the material world are not actually enjoying life. They are simply suffering different pains and pleasures, generally pains that are always inauspicious. They try to gain release from these pains, but they cannot due to ignorance. For them it is stated in the *Vedas: tad-vijñānārthaṁ sa gurum evābhigacchet.* When the living entity is lost in the forest of the material world, in the struggle for existence, his first business is to find a bona fide *guru* who is always engaged at the lotus feet of the Supreme Personality of Godhead, Viṣṇu. After all, if he is at all eager to be relieved of the struggle for existence, he must find a bona fide *guru* and take instructions at his lotus feet. In this way he can get out of the struggle.

Since the material world is compared herein to a forest, it may be

argued that in Kali-yuga modern civilization is mainly situated in the cities. A great city, however, is like a great forest. Actually city life is more dangerous than life in the forest. If one enters an unknown city without friend or shelter, living in that city is more difficult than living in a forest. There are many big cities all over the surface of the globe, and wherever one looks he sees the struggle for existence going on twenty-four hours a day. People rush about in cars going seventy and eighty miles an hour, constantly coming and going, and this sets the scene of the great struggle for existence. One has to rise early in the morning and travel in that car at breakneck speed. There is always the danger of an accident, and one has to take great care. In his automobile, the living entity is full of anxieties, and his struggle is not at all auspicious. Apart from human beings, other species like cats and dogs are also struggling very hard day and night for existence. Thus the struggle for existence continues, and the conditioned soul changes from one position to another. For a while, he is a child, but he has to become a boy. From a boy, he has to change into a youth, and from youth to manhood and old age. Finally, when the body is no longer workable, he has to accept a new body in a different species. Giving up the body is called death, and accepting another body is called birth. The human form is an opportunity to take shelter of the bona fide spiritual master and, through him, the Supreme Lord. This Kṛṣṇa consciousness movement has been started to give an opportunity to all the members of human society, who are misled by foolish leaders. No one can get out of this struggle for existence, which is full of miseries, without accepting a pure devotee of the Lord. The material attempt changes from one position to another, and no one actually gains relief from the struggle for existence. The only

resort is the lotus feet of a bona fide spiritual master, and, through him, the lotus feet of the Lord.

ŚB 5.17.13

यत्र ह देवपतय: स्वै: स्वैर्गणनायकैर्विहितमहार्हणा: सर्वर्तुकुसु
मस्तबकफलकिसलयश्रियाऽऽनम्यमानविटपलता विटपिभिरु
पशुम्भमानरुचिरकाननाश्रमायतनवर्षगिरिद्रोणीषु तथा
चामलजलाशयेषु विकचविविधनववनरुहामोदमुदितराजहंस
जलकुक्कुटकारण्डवसारसचक्रवाकादिभिर्मधुकरनिकराकृति
भिरुपकूजितेषु जलक्रीडादिभिर्विचित्रविनोदै:
सुललितसुरसुन्दरीणांकामकलिलविलासहासलीलावलोकाकृष्
टमनोदृष्टय: स्वैरं विहरन्ति ॥ १३ ॥

yatra ha deva-patayaḥ svaiḥ svair gaṇa-nāyakair vihi-
ta-mahārhaṇāḥ sarvartu-kusuma-stabaka-phala-kisalaya-śriyā-
namyamāna-viṭapa-latā-viṭapibhir upaśumbhamāna-ruci-
ra-kānanāśramāyatana-varṣa-giri-droṇīṣu tathā
cāmala-jalāśayeṣu vikaca-vividha-nava-vanaruhāmoda-mudi-
ta-rāja-haṁsa-jala-kukkuṭa-kāraṇḍava-sārasa-cakravākādibhir
madhukara-nikarākṛtibhir upakūjiteṣu jala-krīḍādibhir vici-
tra-vinodaiḥ sulalita-sura-sundarīṇāṁ kāma-kalila-vilāsa-hā-
sa-līlāvalokākṛṣṭa-mano-dṛṣṭayaḥ svairaṁ viharanti.

Synonyms

yatra ha — in those eight tracts of land; *deva-patayaḥ* — the lords of the demigods, such as Lord Indra; *svaiḥ svaiḥ* — by

their own respective; *gaṇa-nāyakaiḥ* — leaders of the servants; *vihita* — furnished with; *mahā-arhaṇāḥ* — valuable gifts, such as sandalwood pulp and garlands; *sarva-ṛtu* — in all seasons; *kusuma-stabaka* — of bunches of flowers; *phala* — of fruits; *kisalaya-śriyā* — by the opulences of shoots; *ānamyamāna* — being bent down; *viṭapa* — whose branches; *latā* — and creepers; *viṭapibhiḥ* — by many trees; *upaśumbhamāna* — being fully decorated; *rucira* — beautiful; *kānana* — gardens; *āśrama-āyatana* — and many hermitages; *varṣa-giri-droṇīṣu* — the valleys between the mountains designating the borders of the tracts of land; *tathā* — as well as; *ca* — also; *amala-jala-āśayeṣu* — in lakes with clear water; *vikaca* — just fructified; *vividha* — varieties; *nava-vanaruha-āmoda* — by the fragrance of lotus flowers; *mudita* — enthused; *rāja-haṁsa* — great swans; *jala-kukkuṭa* — water fowl; *kāraṇḍava* — aquatic birds called *kāraṇḍavas*; *sārasa* — cranes; *cakravāka-ādibhiḥ* — by birds known as *cakravākas* and so on; *madhukara-nikara-ākṛtibhiḥ* — by the bumblebees; *upakūjiteṣu* — which were made to resound; *jala-krīḍā-ādibhiḥ* — such as water sports; *vicitra* — various; *vinodaiḥ* — by pastimes; *su-lalita* — attractive; *sura-sundarīṇām* — of the women of the demigods; *kāma* — from lust; *kalila* — born; *vilāsa* — pastimes; *hāsa* — smiling; *līlā-avaloka* — by playful glances; *ākṛṣṭa-manaḥ* — whose minds are attracted; *dṛṣṭayaḥ* — and whose vision is attracted; *svairam* — very freely; *viharanti* — engage in sportive enjoyment.

Translation

In each of those tracts of land, there are many gardens filled

with flowers and fruits according to the season, and there are beautifully decorated hermitages as well. Between the great mountains demarcating the borders of those lands lie enormous lakes of clear water filled with newly grown lotus flowers. Aquatic birds such as swans, ducks, water chickens, and cranes become greatly excited by the fragrance of lotus flowers, and the charming sound of bumblebees fills the air. The inhabitants of those lands are important leaders among the demigods. Always attended by their respective servants, they enjoy life in gardens alongside the lakes. In this pleasing situation, the wives of the demigods smile playfully at their husbands and look upon them with lusty desires. All the demigods and their wives are constantly supplied with sandalwood pulp and flower garlands by their servants. In this way, all the residents of the eight heavenly varṣas enjoy, attracted by the activities of the opposite sex.

Purport

Here is a description of the lower heavenly planets. The inhabitants of those planets enjoy life in a pleasing atmosphere of clear lakes filled with newly grown lotus flowers and gardens filled with fruits, flowers, various kinds of birds and humming bees. In that atmosphere they enjoy life with their very beautiful wives, who are always sexually stimulated. Nonetheless, they are all devotees of the Supreme Personality of Godhead, as will be explained in subsequent verses. The inhabitants of this earth also desire such heavenly enjoyment, but when they somehow or other achieve imitation pleasures like sex and intoxication, they completely forget the service of the Supreme Lord. In the heav-

enly planets, however, although the residents enjoy superior sense gratification, they never forget their positions as eternal servants of the Supreme Being.

ŚB 5.25.7

ध्यायमान: सुरासुरोरगसिद्धगन्धर्वविद्याधरमुनिगणैरनवरतमद
मुदितविकृतविह्वललोचन:सुललितमुखरिकामृतेनाप्यायमान:स्
वपार्षदविबुधयूथपतीनपरिम्लानरागनवतुलसिकामोदमध्वा
सवेन माद्यन्मधुकरव्रातमधुरगीतश्रियं वैजयन्तीं स्वां वनमालां
नीलवासा एककुण्डलो हलककुदि कृतसुभगसुन्दरभुजो
भगवान्महेन्द्रो वारणेन्द्र इव काञ्चनीं कक्षामुदारलीलो बिभर्ति
॥ ७ ॥

dhyāyamānaḥ surāsuroraga-siddha-gandharva-vidyādhara-muni-gaṇair anavarata-mada-mudita-vikṛta-vihvala-locanaḥ sulalita-mukharikāmṛtenāpyāyamānaḥ sva-pārṣada-vibudha-yūtha-patīn aparimlāna-rāga-nava-tulasikāmoda-madhv-āsavena mādyan madhukara-vrāta-madhura-gīta-śriyaṁ vaijayantīṁ svāṁ vanamālāṁ nīla-vāsā eka-kuṇḍalo hala-kakudi kṛta-subhaga-sundara-bhujo bhagavān mahendro vāraṇendra iva kāñcanīṁ kakṣām udāra-līlo bibharti.

Synonyms

dhyāyamānaḥ — being meditated upon; *sura* — of demigods; *asura* — demons; *uraga* — snakes; *siddha* — inhabitants of Siddhaloka; *gandharva* — inhabitants of Gandharvaloka; *vidyādhara* — Vidyādharas; *muni*— and of great sag-

es; *gaṇaiḥ* — by groups; *anavarata* — constantly; *mada-mudita* — delighted by intoxication; *vikṛta* — moving to and fro; *vihvala* — rolling; *locanaḥ* — whose eyes; *su-lalita* — excellently composed; *mukharika* — of speech; *amṛtena* — by the nectar; *āpyāyamānaḥ* — pleasing; *sva-pārṣada* — His own associates; *vibudha-yūtha-patīn* — the heads of the different groups of demigods; *aparimlāna* — never faded; *rāga* — whose luster; *nava* — ever fresh; *tulasikā* — of the *tulasī* blossoms; *āmoda* — by the fragrance; *madhu-āsavena* — and the honey; *mādyan* — being intoxicated; *madhukara-vrāta* — of the bees; *madhura-gīta* — by the sweet singing; *śrīyam* — which is made more beautiful; *vaijayantīm* — the garland named *vaijayantī*; *svām* — His own; *vanamālām* — garland; *nīla-vāsāḥ* — covered with blue garments; *eka-kuṇḍalaḥ* — wearing only one earring; *hala-kakudi* — on the handle of a plow; *kṛta* — placed; *subhaga* — auspicious; *sundara* — beautiful; *bhujaḥ* — hands; *bhagavān* — the Supreme Personality of Godhead; *mahā-indraḥ* — the King of heaven; *vāraṇa-indraḥ* — the elephant; *iva* — like; *kāñcanīm* — golden; *kakṣām*— belt; *udāra-līlaḥ* — engaged in transcendental pastimes; *bibharti* — wears.

Translation

Śukadeva Gosvāmī continued: The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādharas and many highly elevated sages constantly offer prayers to the Lord. Because He is intoxicated, the Lord looks bewildered, and His eyes, appearing like flowers in full bloom, move to and fro. He pleases His personal associates, the

heads of the demigods, by the sweet vibrations emanating from His mouth. Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands. Appearing as white as the heavenly King Indra, He wears a golden belt around His waist and a vaijayantī garland of ever-fresh tulasī blossoms around His neck. Bees intoxicated by the honeylike fragrance of the tulasī flowers hum very sweetly around the garland, which thus becomes more and more beautiful. In this way, the Lord enjoys His very magnanimous pastimes.

ŚB 7.1.28-29

कीटः पेशस्कृता रुद्धः कुड्यायां तमनुस्मरन् ।
संरम्भभययोगेन विन्दते तत्स्वरूपताम् ॥ २८ ॥
एवं कृष्णे भगवति मायामनुज ईश्वरे ।
वैरेण पूतपाप्मानस्तमापुरनुचिन्तया ॥ २९ ॥

kīṭaḥ peśaskṛtā ruddhaḥ
kuḍyāyāṁ tam anusmaran
saṁrambha-bhaya-yogena
vindate tat-svarūpatām

evaṁ kṛṣṇe bhagavati
māyā-manuja īśvare
vaireṇa pūta-pāpmānas
tam āpur anucintayā

Synonyms

kīṭaḥ — the grassworm; *peśaskṛtā* — by a bee; *ruddhaḥ* — confined; *kuḍyāyām* — in a hole in a wall; *tam* — that (bee); *anusmaran* — thinking of; *saṁrambha-bhaya-yogena* — through intense fear and enmity; *vindate* — attains; *tat* — of that bee; *sva-rūpatām* — the same form; *evam* — thus; *kṛṣṇe* — in Kṛṣṇa; *bhagavati* — the Personality of Godhead; *māyā-manuje* — who appeared by His own energy in His eternal humanlike form; *īśvare* — the Supreme; *vaireṇa* — by enmity; *pūta-pāpmānaḥ* — those purified of sins; *tam*— Him; *āpuḥ* — attained; *anucintayā* — by thinking of.

Translation

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, who is sac-cid-ānanda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

Purport

In *Bhagavad-gītā* (4.10) the Lord says:

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ

bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ

"Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me — and thus they all attained transcendental love for Me." There are two ways of constantly thinking of Kṛṣṇa — as a devotee and as an enemy. A devotee, of course, by his knowledge and *tapasya,* becomes free from fear and anger and becomes a pure devotee. Similarly, an enemy, although thinking of Kṛṣṇa inimically, thinks of Him constantly and also becomes purified. This is confirmed elsewhere in *Bhagavad-gītā* (9.30), where the Lord says:

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

"Even if one commits the most abominable actions, if he engages in devotional service he is to be considered saintly because he is properly situated." A devotee undoubtedly worships the Lord with rapt attention. Similarly, if an enemy (*sudurācāraḥ*) always thinks of Kṛṣṇa, he also becomes a purified devotee. The example given here concerns the grassworm that becomes beelike because of constantly thinking of the bee that forces it to enter a hole. By always thinking of the bee in fear, the grassworm starts to become a bee. This is a practical example. Lord Kṛṣṇa appears within this material world for two purposes — *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* to protect the devotees and annihilate the demons. The *sādhus* and devotees certainly think

of the Lord always, but *duṣkṛtīs,* the demons like Kaṁsa and Śiśupāla, also think of Kṛṣṇa in terms of killing Him. By thinking of Kṛṣṇa, both the demons and devotees attain liberation from the clutches of material *māyā.*

This verse uses the word *māyā-manuje.* When Kṛṣṇa, the Supreme Personality of Godhead, appears in His original spiritual potency (*sambhavāmy ātma-māyayā*), He is not forced to accept a form made by material nature. Therefore the Lord is addressed as *īśvara,* the controller of *māyā.* He is not controlled by *māyā.* When a demon continuously thinks of Kṛṣṇa because of enmity toward Him, he is certainly freed from the sinful reactions of his life. To think of Kṛṣṇa in any way, in terms of His name, form, qualities, paraphernalia or anything pertaining to Him, is beneficial for everyone. *Sṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ.* Thinking of Kṛṣṇa, hearing the holy name of Kṛṣṇa or hearing the pastimes of Kṛṣṇa will make one pure, and then he will become a devotee. Our Kṛṣṇa consciousness movement is therefore trying to introduce the system of somehow or other letting everyone hear the holy name of Kṛṣṇa and take Kṛṣṇa's *prasāda.* Thus one will gradually become a devotee, and his life will be successful.

ŚB 7.13.35

मधुकारमहासर्पौ लोकेऽस्मिन्नो गुरूत्तमौ ।
वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ॥ ३५ ॥

madhukāra-mahā-sarpau
loke 'smin no gurūttamau
vairāgyaṁ paritoṣaṁ ca

prāptā yac-chikṣayā vayam

Synonyms

madhukāra — bees that go from flower to flower to collect honey; *mahā-sarpau* — the big snake (the python, which does not move from one place to another); *loke* — in the world; *asmin* — this; *naḥ* — our; *guru* — spiritual masters; *uttamau* — first-class; *vairāgyam* — renunciation; *paritoṣam ca* — and satisfaction; *prāptāḥ* — obtained; *yat-śikṣayā* — by whose instruction; *vayam* — we.

Translation

The bee and the python are two excellent spiritual masters who give us exemplary instructions regarding how to be satisfied by collecting only a little and how to stay in one place and not move.

ŚB 7.13.36

विरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात् ।
कृच्छ्राप्तं मधुवद्वित्तं हत्वाप्यन्यो हरेत्पतिम् ॥ ३६ ॥

virāgaḥ sarva-kāmebhyaḥ
śikṣito me madhu-vratāt
kṛcchrāptaṁ madhuvad vittaṁ
hatvāpy anyo haret patim

Synonyms

virāgaḥ — detachment; *sarva-kāmebhyaḥ* — from all material desires; *śikṣitaḥ* — has been taught; *me* — unto me; *madhu-vratāt* — from the bumblebee; *kṛcchra* — with great difficulties; *āptam* — acquired; *madhu-vat* — as good as honey ("money is honey"); *vittam* — money; *hatvā* — killing; *api* — even; *anyaḥ* — another; *haret* — takes away; *patim* — the owner.

Translation

From the bumblebee I have learned to be unattached to accumulating money, for although money is as good as honey, anyone can kill its owner and take it away.

Purport

The honey gathered in the comb is taken away by force. Therefore one who accumulates money should realize that he may be harassed by the government or by thieves or even killed by enemies. Especially in this Age of Kali-yuga, it is said that instead of protecting the money of the citizens, the government itself will take away the money with the force of law. The learned *brāhmaṇa* had therefore decided that he should not accumulate any money. One should own as much as he immediately needs. There is no need to keep a big balance at hand, along with the fear that it may be plundered by the government or by thieves.

ŚB 8.2.14-19

८.२.१४-१९

बिल्वैः कपित्थैर्जम्बीरैर्वृतो भल्लातकादिभिः ।
तस्मिन्सरः सुविपुलं लसत्काञ्चनपङ्कजम् ॥ १४ ॥
कुमुदोत्पलकह्लारशतपत्रश्रियोर्जितम् ।
मत्तषट्पदनिर्घुष्टं शकुन्तैश्च कलस्वनैः ॥ १५ ॥
हंसकारण्डवाकीर्णं चक्राह्वैः सारसैरपि ।
जलकुक्कुटकोयष्टिदात्यूहकुलकूजितम् ॥ १६ ॥
मत्स्यकच्छपसञ्चारचलत्पद्मरजःपयः ।
कदम्बवेतसनलनीपवञ्जुलकैर्वृतम् ॥ १७ ॥
कुन्दैः कुरुबकाशोकैः शिरीषैः कूटजेङ्गुदैः ।
कुब्जकैः स्वर्णयूथीभिर्नागपुन्नागजातिभिः ॥ १८ ॥
मल्लिकाशतपत्रैश्च माधवीजालकादिभिः ।
शोभितं तीरजैश्चान्यैर्नित्यर्तुभिरलं द्रुमैः ॥ १९ ॥

bilvaiḥ kapitthair jambīrair
vṛto bhallātakādibhiḥ
tasmin saraḥ suvipulaṁ
lasat-kāñcana-paṅkajam

kumudotpala-kahlāra-
śatapatra-śriyorjitam
matta-ṣaṭ-pada-nirghuṣṭaṁ
śakuntaiś ca kala-svanaiḥ

haṁsa-kāraṇḍavākīrṇaṁ
cakrāhvaiḥ sārasair api
jalakukkuṭa-koyaṣṭi-

dātyūha-kula-kūjitam

matsya-kacchapa-sañcāra-
calat-padma-rajaḥ-payaḥ
kadamba-vetasa-nala-
nīpa-vañjulakair vṛtam

kundaiḥ kurubakāśokaiḥ
śirīṣaiḥ kūṭajeṅgudaiḥ
kubjakaiḥ svarṇa-yūthībhir
nāga-punnāga-jātibhiḥ

mallikā-śatapatraiś ca
mādhavī-jālakādibhiḥ
śobhitaṁ tīra-jaiś cānyair
nityartubhir alaṁ drumaiḥ

Synonyms

bilvaiḥ — *bilva* trees; *kapitthaiḥ* — *kapittha* trees; *jambīraiḥ* — *jambīra* trees; *vṛtaḥ* — surrounded by; *bhallātaka-ādibhiḥ* — *bhallātaka* and other trees; *tasmin* — in that garden; *saraḥ* — a lake; *su-vipulam* — which was very large; *lasat* — shining; *kāñcana* — golden; *paṅka-jam* — filled with lotus flowers; *kumuda*— of *kumuda* flowers; *utpala* — *utpala* flowers; *kahlāra* — *kahlāra* flowers; *śatapatra* — and *śatapatra*flowers; *śriyā* — with the beauty; *ūrjitam* — excellent; *matta* — intoxicated; *ṣaṭ-pada* — bees; *nirghuṣṭam* — hummed; *śakuntaiḥ* — with the chirping of birds; *ca* — and; *kala-svanaiḥ* — whose songs were very melodious; *haṁsa* — swans; *kāraṇḍava* — *kāraṇḍavas*; *ākīrṇam* — crowded with; *cakrāhvaiḥ* — *cakrāvakas*; *sārasaiḥ* — cranes; *api* — as well as; *jalakukkuṭa* — water

chickens; *koyaṣṭi* — *koyaṣṭis*; *dātyūha* — *dātyūhas*; *kula* — flocks of; *kūjitam* — murmured; *matsya* — of the fish; *kacchapa* — and tortoises; *sañcāra* — because of the movements; *calat* — agitating; *padma* — of the lotuses; *rajaḥ* — by the pollen; *payaḥ* — the water (was decorated); *kadamba* — *kadambas*; *vetasa* — *vetasas*; *nala* — *nalas*; *nīpa* — *nīpas*; *vañjulakaiḥ* — *vañjulakas*; *vṛtam* — surrounded by; *kundaiḥ* — *kundas*; *kurubaka* — *kurubakas*; *aśokaiḥ* — *aśokas*; *śirīṣaiḥ* — *śirīṣas*; *kūṭaja* — *kūṭajas*; *iṅgudaiḥ* — *iṅgudas*; *kubjakaiḥ* — *kubjakas*; *svarṇa-yūthībhiḥ* — svarṇa-*yūthīs*; *nāga* — *nāgas*; *punnāga* — *punnāgas*; *jātibhiḥ* — *jātīs*; *mallikā* — *mallikās*; *śatapatraiḥ* — *śatapatras*; *ca* — also; *mādhavī* — *mādhavīs*; *jālakādibhiḥ* — *jālakās*; *śobhitam* — adorned; *tīrajaiḥ* — growing on the banks; *ca* — and; *anyaiḥ* — others; *nitya-ṛtubhiḥ* — in all seasons; *alam* — abundantly; *drumaiḥ* — with trees (bearing flowers and fruits).

Translation

In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlāra, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaṣṭis and other murmuring birds. Because of the agitating

movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīs, nāgas, punnāgas, jātīs, mallikās, śatapatras, jālakās and mādhavī-latās. The banks were also abundantly adorned with varieties of trees that yielded flowers and fruits in all seasons. Thus the entire mountain stood gloriously decorated.

Purport

Judging from the exhaustive description of the lakes and rivers on Trikūṭa Mountain, on earth there is no comparison to their superexcellence. On other planets, however, there are many such wonders. For instance, we understand that there are two million different types of trees, and not all of them are exhibited on earth. *Śrīmad-Bhāgavatam* presents the total knowledge of the affairs of the universe. It not only describes this universe, but also takes into account the spiritual world beyond the universe. No one can challenge the *Śrīmad-Bhāgavatam's* descriptions of the material and spiritual worlds. The attempts to go from the earth to the moon have failed, but the people of earth can understand what exists on other planets. There is no need of imagination; one may take actual knowledge from *Śrīmad-Bhāgavatam* and be satisfied.

ŚB 8.2.23-24

स घर्मतप्तः करिभिः करेणुभि-
र्वृतो मदच्युत्करभैरनुद्रुतः ।
गिरिं गरिम्णा परितः प्रकम्पयन्
निषेव्यमाणोऽलिकुलैर्मदाशनैः ॥ २३ ॥
सरोऽनिलं पङ्कजरेणुरूषितं
जिघ्रन्विदूरान्मदविह्वलेक्षणः ।
वृतः स्वयूथेन तृषार्दितेन तत्
सरोवराभ्यासमथागमद्द्रुतम् ॥ २४ ॥

sa gharma-taptaḥ karibhiḥ kareṇubhir
vṛto madacyut-karabhair anudrutaḥ
giriṁ garimṇā paritaḥ prakampayan
niṣevyamāṇo 'likulair madāśanaiḥ

saro 'nilaṁ paṅkaja-reṇu-rūṣitaṁ
jighran vidūrān mada-vihvalekṣaṇaḥ
vṛtaḥ sva-yūthena tṛṣārditena tat
sarovarābhyāsam athāgamad drutam

Synonyms

saḥ — he (the leader of the elephants); *gharma-taptaḥ* — perspiring; *karibhiḥ* — by other elephants; *kareṇubhiḥ* — as well as female elephants; *vṛtaḥ* — surrounded; *mada-cyut* — liquor dripping from his mouth; *karabhaiḥ* — by small elephants; *anudrutaḥ* — was followed; *girim* — that mountain; *garimṇā* — by the weight of the body; *paritaḥ* — all around; *prakampayan* — causing to tremble; *niṣevyamāṇaḥ* — being served; *alikulaiḥ* — by the bumblebees; *mada-aśanaiḥ* — who drank honey; *saraḥ* — from the lake; *anilam*— the

breeze; *paṅkaja-reṇu-rūṣitam* — carrying the dust from the lotus flowers; *jighran* — smelling; *vidūrāt*— from a distance; *mada-vihvala* — being intoxicated; *īkṣaṇaḥ* — whose vision; *vṛtaḥ* — surrounded; *sva-yūthena* — by his own associates; *tṛṣārditena* — who were afflicted by thirst; *tat* — that; *saro-vara-abhyāsam* — to the bank of the lake; *atha* — thus; *agamat* — went; *drutam* — very soon.

Translation

Surrounded by the herd's other elephants, including females, and followed by the young ones, Gajapati, the leader of the elephants, made Trikūṭa Mountain tremble all around because of the weight of his body. He was perspiring, liquor dripped from his mouth, and his vision was overwhelmed by intoxication. He was being served by bumblebees who drank honey, and from a distance he could smell the dust of the lotus flowers, which was carried from the lake by the breeze. Thus surrounded by his associates, who were afflicted by thirst, he soon arrived at the bank of the lake.

ŚB 8.8.15

समुद्रः पीतकौशेयवाससी समुपाहरत् ।
वरुणः स्रजं वैजयन्तीं मधुना मत्तषट्पदाम् ॥ १५ ॥

samudraḥ pīta-kauśeya-
vāsasī samupāharat
varuṇaḥ srajaṁ vaijayantīṁ

madhunā matta-ṣaṭpadām

Synonyms

samudraḥ — the ocean; *pīta-kauśeya* — yellow silk; *vāsasī* — both the upper and lower portions of a garment; *samupāharat* — presented; *varuṇaḥ* — the predominating deity of the water; *srajam* — garland; *vaijayantīm* — the most decorated and the biggest; *madhunā* — with honey; *matta* — drunken; *ṣaṭpadām*— bumblebees, which have six legs.

Translation

The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

Purport

When bathing the Deity in the *abhiṣeka* ceremony with various liquids, such as milk, honey, yogurt, ghee, cow dung and cow urine, it is customary to supply yellow garments. In this way the *abhiṣeka* ceremony for the goddess of fortune was performed according to the regular Vedic principles.

ŚB 8.8.17

ततः कृतस्वस्त्ययनोत्पलस्रजं
नदद्‌द्विरेफां परिगृह्य पाणिना ।
चचाल वक्त्रं सुकपोलकुण्डलं
सव्रीडहासं दधती सुशोभनम् ॥ १७ ॥

tataḥ kṛta-svastyayanotpala-srajaṁ
nadad-dvirephāṁ parigṛhya pāṇinā
cacāla vaktraṁ sukapola-kuṇḍalaṁ
savrīḍa-hāsaṁ dadhatī suśobhanam

Synonyms

tataḥ — thereafter; *kṛta-svastyayanā* — being worshiped regularly by all-auspicious ritualistic ceremonies; *utpala-srajam* — a garland of lotuses; *nadat* — humming; *dvirephām* — surrounded by bumblebees; *parigṛhya* — capturing; *pāṇinā* — by the hand; *cacāla* — went on; *vaktram* — face; *su-kapola-kuṇḍalam* — her cheeks decorated with earrings; *sa-vrīḍa-hāsam* — smiling with shyness; *dadhatī* — expanding; *su-śobhanam* — her natural beauty.

Translation

Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

Purport

The goddess of fortune, mother Lakṣmījī, accepted the Ocean of Milk as her father, but she perpetually rests on the bosom of Nārāyaṇa. She offers benedictions even to Lord Brahmā and other living entities in this material world, yet she is transcendental to all material qualities. Although she appeared to have been born of the Ocean of Milk, she immediately resorted to her eternal place on the bosom of Nārāyaṇa.

ŚB 8.8.24

तस्यांसदेश उशतीं नवकञ्जमालां
माद्यन्मधुव्रतवरूथगिरोपघुष्टाम् ।
तस्थौ निधाय निकटे तदुर: स्वधाम
सव्रीडहासविकसन्नयनेन याता ॥ २४ ॥

tasyāṁsa-deśa uśatīṁ nava-kañja-mālāṁ
mādyan-madhuvrata-varūtha-giropaghuṣṭām
tasthau nidhāya nikaṭe tad-uraḥ sva-dhāma
savrīḍa-hāsa-vikasan-nayanena yātā

Synonyms

tasya — of Him (the Supreme Personality of Godhead); *aṁsa-deśe* — on the shoulders; *uśatīm* — very beautiful; *nava* — new; *kañja-mālām* — garland of lotus flowers; *mādyat* — maddened; *madhuvrata-varūtha* — of bumblebees; *girā* — with the vibrating; *upaghuṣṭām* — surrounded by their hum-

ming; *tasthau* — remained; *nidhāya* — after placing the garland; *nikaṭe* — nearby; *tat-uraḥ* — the bosom of the Lord; *sva-dhāma* — her real resort; *sa-vrīḍa-hāsa* — smiling with shyness; *vikasat* — glittering; *nayanena* — with the eyes; *yātā* — so situated.

Translation

Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown lotus flowers, which was surrounded by humming bumblebees searching for honey. Then, expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

ŚB 8.8.41-46

एतस्मिन्नन्तरे विष्णुः सर्वोपायविदीश्वरः ।
योषिद्रूपमनिर्देश्यं दधार परमाद्भुतम् ॥ ४१ ॥
प्रेक्षणीयोत्पलश्यामं सर्वावयवसुन्दरम् ।
समानकर्णाभरणं सुकपोलोन्नसाननम् ॥ ४२ ॥
नवयौवननिर्वृत्तस्तनभारकृशोदरम् ।
मुखामोदानुरक्तालिझङ्कारोद्विग्नलोचनम् ॥ ४३ ॥
बिभ्रत् सुकेशभारेण मालामुत्फुल्लमल्लिकाम् ।
सुग्रीवकण्ठाभरणं सुभुजाङ्गदभूषितम् ॥ ४४ ॥
विरजाम्बरसंवीतनितम्बद्वीपशोभया ।
काञ्च्या प्रविलसद्वल्गुचलच्चरणनूपुरम् ॥ ४५ ॥

सव्रीडस्मितविक्षिप्तभ्रूविलासावलोकनैः ।
दैत्ययूथपचेतःसु काममुद्दीपयन् मुहुः ॥ ४६ ॥

etasminn antare viṣṇuḥ
sarvopāya-vid īśvaraḥ
yoṣid-rūpam anirdeśyaṁ
dadhāra-paramādbhutam

prekṣaṇīyotpala-śyāmaṁ
sarvāvayava-sundaram
samāna-karṇābharaṇaṁ
sukapolonnasānanam

nava-yauvana-nirvṛtta-
stana-bhāra-kṛśodaram
mukhāmodānuraktāli-
jhaṅkārodvigna-locanam

bibhrat sukeśa-bhāreṇa
mālām utphulla-mallikām
sugrīva-kaṇṭhābharaṇaṁ
su-bhujāṅgada-bhūṣitam

virajāmbara-saṁvīta-
nitamba-dvīpa-śobhayā
kāñcyā pravilasad-valgu-
calac-caraṇa-nūpuram

savrīḍa-smita-vikṣipta-
bhrū-vilāsāvalokanaiḥ
daitya-yūtha-pa-cetaḥsu
kāmam uddīpayan muhuḥ

Synonyms

etasmin antare — after this incident; *viṣṇuḥ* — Lord Viṣṇu; *sarva-upāya-vit* — one who knows how to deal with different situations; *īśvaraḥ* — the supreme controller; *yoṣit-rūpam* — the form of a beautiful woman; *anirdeśyam* — no one could ascertain who She was; *dadhāra* — assumed; *parama* — supremely; *adbhutam*— wonderful; *prekṣaṇīya* — pleasing to look at; *utpala-śyāmam* — blackish like a newly grown lotus; *sarva*— all; *avayava* — parts of the body; *sundaram* — very beautiful; *samāna* — equally adjusted; *karṇa-ābharaṇam* — ornaments on the ears; *su-kapola* — very beautiful cheeks; *unnasa-ānanam* — a raised nose on Her face; *nava-yauvana* — newly youthful; *nirvṛtta-stana* — breasts not agitated; *bhāra* — weight; *kṛśa*— very lean and thin; *udaram* — waist; *mukha* — face; *āmoda* — creating pleasure; *anurakta* — attracted; *ali* — bumblebees; *jhaṅkāra* — making a humming sound; *udvigna* — from anxiety; *locanam* — Her eyes; *bibhrat* — moving; *su-keśa-bhāreṇa* — by the weight of beautiful hair; *mālām* — with a flower garland; *utphulla-mallikām* — made of fully grown *mallikā* flowers; *su-grīva* — a nice neck; *kaṇṭha-ābharaṇam* — ornamented with beautiful jewelry; *su-bhuja* — very beautiful arms; *aṅgada-bhūṣitam* — decorated with bangles; *viraja-ambara* — very clean cloth; *saṁvīta* — spread; *nitamba* — breast; *dvīpa* — appearing like an island; *śobhayā* — by such beauty; *kāñcyā* — the belt on the waist; *pravilasat* — spreading over; *valgu* — very beautiful; *calat-caraṇa-nūpuram* — moving ankle bells; *savrīḍa-smita* — smiling with shyness; *vikṣipta* — glancing; *bhrū-vilāsa* — activities of the eyebrows; *avalokanaiḥ* —

glancing over; *daitya-yūtha-pa*— the leaders of the demons; *cetaḥsu* — in the core of the heart; *kāmam* — lusty desire; *uddīpayat* — awakening; *muhuḥ* — constantly.

Translation

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

Purport

Because of the Supreme Lord's assuming the form of a beautiful

woman to arouse the lusty desires of the demons, a description of Her complete beauty is given here.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Churning of the Milk Ocean."

ŚB 8.15.12

रम्यामुपवनोद्यानैः श्रीमद्भिर्नन्दनादिभिः ।
कूजद्विहङ्गमिथुनैर्गायन्मत्तमधुव्रतैः ।
प्रवालफलपुष्पोरुभारशाखामरद्रुमैः ॥ १२ ॥

ramyām upavanodyānaiḥ
śrīmadbhir nandanādibhiḥ
kūjad-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ
pravāla-phala-puṣporu-
bhāra-śākhāmara-drumaiḥ

Synonyms

ramyām — very pleasing; *upavana* — with orchards; *udyānaiḥ* — and gardens; *śrīmadbhiḥ* — very beautiful to see; *nandana-ādibhiḥ* — such as Nandana; *kūjat* — chirping; *vihaṅga* — birds; *mithunaiḥ* — with pairs; *gāyat* — singing; *matta* — mad; *madhu-vrataiḥ* — with bees; *pravāla* — of leaves; *phala-puṣpa* — fruits and flowers; *uru* — very great; *bhāra* — bearing the weight; *śākhā* — whose branch-

es; *amara-drumaiḥ* — with eternal trees.

Translation

King Indra's city was full of pleasing orchards and gardens, such as the Nandana garden. Because of the weight of the flowers, leaves and fruit, the branches of the eternally existing trees were bending down. The gardens were visited by pairs of chirping birds and singing bees. The entire atmosphere was celestial.

ŚB 8.15.20

मुक्तावितानैर्मणिहेमकेतुभि-
र्नानापताकावलभीभिरावृताम् ।
शिखण्डिपारावतभृङ्गनादितां
वैमानिकस्त्रीकलगीतमङ्गलाम् ॥ २० ॥

muktā-vitānair maṇi-hema-ketubhir
nānā-patākā-valabhībhir āvṛtām
śikhaṇḍi-pārāvata-bhṛṅga-nāditāṁ
vaimānika-strī-kala-gīta-maṅgalām

Synonyms

muktā-vitānaiḥ — by canopies decorated with pearls; *maṇi-hema-ketubhiḥ* — with flags made with pearls and gold; *nānā-patākā* — possessing various kinds of flags; *valabhībhiḥ* — with the domes of the palaces; *āvṛtām* — covered; *śikhaṇḍi* — of

birds like peacocks; *pārāvata* — pigeons; *bhṛṅga* — bees; *nāditām* — vibrated by the respective sounds; *vaimānika* — getting on airplanes; *strī* — of women; *kala-gīta* — from the choral singing; *maṅgalām* — full of auspiciousness.

Translation

The city was shaded by canopies decorated with pearls, and the domes of the palaces had flags of pearl and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who constantly chanted auspicious songs that were very pleasing to the ear.

ŚB 8.18.3

मधुव्रतव्रातविघुष्टया स्वया
विराजित: श्रीवनमालया हरि: ।
प्रजापतेर्वेश्मतम: स्वरोचिषा
विनाशयन् कण्ठनिविष्टकौस्तुभ: ॥ ३ ॥

madhu-vrata-vrāta-vighuṣṭayā svayā
virājitaḥ śrī-vanamālayā hariḥ
prajāpater veśma-tamaḥ svarociṣā
vināśayan kaṇṭha-niviṣṭa-kaustubhaḥ

Synonyms

madhu-vrata — of bees always hankering for honey; *vrāta* —

with a bunch; *vighuṣṭayā* — resounding; *svayā* — uncommon; *virājitaḥ* — situated; *śrī* — beautiful; *vana-mālayā* — with a flower garland; *hariḥ* — the Supreme Lord; *prajāpateḥ* — of Kaśyapa Muni, the Prajāpati; *veśma-tamaḥ* — the darkness of the house; *sva-rociṣā* — by His own effulgence; *vināśayan* — vanquishing; *kaṇṭha* — on the neck; *niviṣṭa* — worn; *kaustubhaḥ* — the Kaustubha gem.

Translation

An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajāpati Kaśyapa.

ŚB 8.20.32-33

सुनन्दमुख्या उपतस्थुरीशं
पार्षदमुख्याः सहलोकपालाः ।
स्फुरत्किरीटाङ्गदमीनकुण्डलः
श्रीवत्सरत्नोत्तममेखलाम्बरैः ॥ ३२ ॥
मधुव्रतस्रग्वनमालयावृतो
रराज राजन्भगवानुरुक्रमः ।
क्षितिं पदैकेन बलेर्विचक्रमे
नभः शरीरेण दिशश्च बाहुभिः ॥ ३३ ॥

sunanda-mukhyā upatasthur īśaṁ
pārṣada-mukhyāḥ saha-loka-pālāḥ
sphurat-kirīṭāṅgada-mīna-kuṇḍalaḥ
śrīvatsa-ratnottama-mekhalāmbaraiḥ

madhuvrata-srag-vanamālayāvṛto
rarāja rājan bhagavān urukramaḥ
kṣitiṁ padaikena baler vicakrame
nabhaḥ śarīreṇa diśaś ca bāhubhiḥ

Synonyms

sunanda-mukhyāḥ — the associates of the Lord headed by Sunanda; *upatasthuḥ* — began to offer prayers; *īśam* — unto the Supreme Personality of Godhead; *pārṣada-mukhyāḥ* — other chiefs of the associates; *saha-loka-pālāḥ* — with the predominant deities of all the planets; *sphurat-kirīṭa* — with a brilliant helmet; *aṅgada* — bracelets; *mīna-kuṇḍalaḥ* — and earrings in the shape of fish; *śrīvatsa* — the hair named Śrīvatsa on His bosom; *ratna-uttama* — the best of jewels (Kaustubha); *mekhalā* — belt; *ambaraiḥ* — with yellow garments; *madhu-vrata* — of bees; *srak* — in which there was a garland; *vana-mālayā* — by a flower garland; *āvṛtaḥ* — covered; *rarāja* — predominantly manifested; *rājan* — O King; *bhagavān* — the Supreme Personality of Godhead; *urukramaḥ* — who is prominent by His wonderful activities; *kṣitim* — the whole surface of the world; *padā ekena* — by one footstep; *baleḥ* — of Bali Mahārāja; *vicakrame* — covered; *nabhaḥ* — the sky; *śarīreṇa* — by His body; *diśaḥ ca* — and all directions; *bāhubhiḥ* — by His arms.

Translation

These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord's bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

Purport

One might argue, "Since Bali Mahārāja promised Vāmanadeva only the land occupied by His steps, why did Lord Vāmanadeva occupy the sky also?" In this regard, Śrīla Jīva Gosvāmī says that the steps include everything, downward and upward. When one stands up, he certainly occupies certain parts of the sky and certain portions of the earth below his feet. Thus there was nothing uncommon for the Supreme Personality of Godhead when He occupied the entire sky with His body.

ŚB 9.6.45-46

स बह्वृचस्ताभिरपारणीय-

तप:श्रियानर्घ्यपरिच्छदेषु ।
गृहेषु नानोपवनामलाम्भ:-
सरस्सु सौगन्धिककाननेषु ॥ ४५ ॥
महार्हशय्यासनवस्त्रभूषण-
स्नानानुलेपाभ्यवहारमाल्यकै: ।
स्वलङ्कृत स्त्रीपुरुषेषु नित्यदा
रेमेऽनुगायद्द्विजभृङ्गवन्दिषु ॥ ४६ ॥

sa bahv-ṛcas tābhir apāraṇīya-
tapaḥ-śriyānarghya-paricchadeṣu
gṛheṣu nānopavanāmalāmbhaḥ-
saraḥsu saugandhika-kānaneṣu

mahārha-śayyāsana-vastra-bhūṣaṇa-
snānānulepābhyavahāra-mālyakaiḥ
svalaṅkṛta-strī-puruṣeṣu nityadā
reme 'nugāyad-dvija-bhṛṅga-vandiṣu

Synonyms

saḥ — he, Saubhari Ṛṣi; *bahu-ṛcaḥ* — quite expert in utilizing Vedic *mantras*; *tābhiḥ* — with his wives; *apāraṇīya* — unlimited; *tapaḥ* — the result of austerity; *śriyā* — by opulences; *anarghya* — paraphernalia for enjoyment; *paricchadeṣu* — equipped with different garments and dresses; *gṛheṣu* — in the house and rooms; *nānā* — varieties of; *upavana* — parks; *amala* —

clean; *ambhaḥ* — water; *saraḥsu* — in lakes; *saugandhika* — very fragrant; *kānaneṣu* — in gardens; *mahā-arha* — very costly; *śayyā* — bedding; *āsana*— sitting places; *vastra* — clothing; *bhūṣaṇa* — ornaments; *snāna* — bathing places; *anulepa* — sandalwood; *abhyavahāra* — palatable dishes; *mālyakaiḥ* — and with garlands; *su-alaṅkṛta* — properly dressed and decorated; *strī* — women; *puruṣeṣu* — with men also; *nityadā* — constantly; *reme* — enjoyed; *anugāyat* — followed by the singing of; *dvija* — birds; *bhṛṅga* — bumblebees; *vandiṣu* — and professional singers.

Translation

Because Saubhari Muni was expert in chanting mantras perfectly, his severe austerities resulted in an opulent home, with garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

Purport

Saubhari Ṛṣi was a great *yogī.* Yogic perfection makes available eight material opulences — *aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva* and *kāmāvasāyitā.* Saubhari Muni exhibited superexcellence in material enjoyment by dint of his yogic perfection. The word *bahv-ṛca* means "expert in chanting *mantras.*" As material opulence can be achieved by ordinary material means, it can also be achieved by subtle means through *mantras.* By chanting *mantras,* Saubhari Muni arranged for material opulence, but this was not perfection in life. As will be seen, Saubhari Muni became very dissatisfied with material opulence and thus left everything and reentered the forest in the *vānaprastha* order and achieved final success. Those who are not *ātma-tattva-vit,* who do not know the spiritual value of life, can be satisfied with external material opulences, but those who are *ātma-tattva-vit* are not inspired by material opulence. This is the instruction we can derive from the life and activities of Saubhari Muni.

ŚB 9.18.6-7

श्रीशुक उवाच
एकदा दानवेन्द्रस्य शर्मिष्ठा नाम कन्यका ।
सखीसहस्रसंयुक्ता गुरुपुत्र्या च भामिनी ॥ ६ ॥

देवयान्या पुरोद्याने पुष्पितद्रुमसङ्कुले ।
व्यचरत्कलगीतालिनलिनीपुलिनेऽबला ॥ ७ ॥

śrī-śuka uvāca
ekadā dānavendrasya
śarmiṣṭhā nāma kanyakā
sakhī-sahasra-saṁyuktā
guru-putryā ca bhāminī

devayānyā purodyāne
puṣpita-druma-saṅkule
vyacarat kala-gītāli-
nalinī-puline 'balā

Synonyms

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; *ekadā* — once upon a time; *dānava-indrasya* — of Vṛṣaparvā; *śarmiṣṭhā* — Śarmiṣṭhā; *nāma* — by name; *kanyakā* — a daughter; *sakhī-sahasra-saṁyuktā* — accompanied by thousands of friends; *guru-putryā* — with the daughter of
the *guru,* Śukrācārya; *ca* — also; *bhāminī* — very easily irritated; *devayānyā* — with Devayānī; *pura-udyāne* — within the palace garden; *puṣpita* — full of flowers; *druma* — with nice trees; *saṅkule* — congested; *vyacarat* — was walking; *kala-gīta* — with very sweet sounds; *ali* — with bumblebees; *nalinī* — with lotuses; *puline* — in such a garden; *abalā* — innocent.

Translation

Śukadeva Gosvāmī said: One day Vṛṣaparvā's daughter

Śarmiṣṭhā, who was innocent but angry by nature, was walking with Devayānī, the daughter of Śukrācārya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.

ŚB 10.3.1-5

श्रीशुक उवाच
अथ सर्वगुणोपेत: काल: परमशोभन: ।
यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ १ ॥
दिश: प्रसेदुर्गगनं निर्मलोडुगणोदयम् ।
मही मङ्गलभूयिष्ठपुरग्रामव्रजाकरा ॥ २ ॥
नद्य: प्रसन्नसलिला ह्रदा जलरुहश्रिय: ।
द्विजालिकुलसन्नादस्तवका वनराजय: ॥ ३ ॥
ववौ वायु: सुखस्पर्श: पुण्यगन्धवह: शुचि: ।
अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥ ४ ॥
मनांस्यासन् प्रसन्नानि साधूनामसुरद्रुहाम् ।
जायमानेऽजने तस्मिन् नेदुर्दुन्दुभय: समम् ॥ ५ ॥

śrī-śuka uvāca
atha sarva-guṇopetaḥ
kālaḥ parama-śobhanaḥ
yarhy evājana-janmarkṣaṁ
śāntarkṣa-graha-tārakam

diśaḥ prasedur gaganaṁ
nirmaloḍu-gaṇodayam
mahī maṅgala-bhūyiṣṭha-
pura-grāma-vrajākarā

nadyaḥ prasanna-salilā
hradā jalaruha-śriyaḥ
dvijāli-kula-sannāda-
stavakā vana-rājayaḥ

vavau vāyuḥ sukha-sparśaḥ
puṇya-gandhavahaḥ śuciḥ
agnayaś ca dvijātīnāṁ
śāntās tatra samindhata

manāṁsy āsan prasannāni
sādhūnām asura-druhām
jāyamāne 'jane tasmin
nedur dundubhayaḥ samam

Synonyms

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; *atha* — on the occasion of the Lord's appearance; *sarva* — all around; *guṇa-upetaḥ* — endowed with material attributes or facilities; *kālaḥ* — a favorable time; *parama-śobhanaḥ* — all-auspicious and very favorable from all points of view; *yarhi* — when; *eva* — certainly; *ajana janma-ṛkṣam* — the constellation of stars known as Rohiṇī; *śānta-ṛkṣa* — none of the constellations were fierce (all of them were peaceful); *graha-tārakam* — and the planets and stars like Aśvinī; *diśaḥ* — all directions; *praseduḥ* — appeared very auspicious and peaceful; *gaganam* — all of outer space or the sky; *nirmala-uḍu-gaṇa-udayam* — in which all the auspicious stars were visible (in the upper strata of the universe); *mahī* — the earth; *maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ* — whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean; *nadyaḥ* — the rivers; *prasanna-salilāḥ* — the waters became clear; *hradāḥ* — the lakes or large reservoirs of water; *jalaruha-śriyaḥ* — appeared very beautiful because of blooming lotuses all around; *dvija-ali-kula-sannāda-stavakāḥ* — the birds, especially the cuckoos, and swarms of bees began to chant in

sweet voices, as if praying to the Supreme Personality of Godhead; *vana-rājayaḥ* — the green trees and plants were also very pleasing to see; *vavau* — blew; *vāyuḥ* — the breeze; *sukha-sparśaḥ* — very pleasing to the touch; *puṇya-gandha-vahaḥ* — which was full of fragrance; *śuciḥ* — without pollution by dust; *agnayaḥ ca* — and the fires (at the places of sacrifice); *dvi-jātīnām* — of the *brāhmaṇas*; *śāntāḥ* — undisturbed, steady, calm and quiet; *tatra* — there; *samindhata* — blazed; *manāṁsi* — the minds of the *brāhmaṇas* (who because of Kaṁsa had always been afraid); *āsan* — became; *prasannāni* — fully satisfied and free from disturbances; *sādhūnām* — of the *brāhmaṇas,* who were all Vaiṣṇava devotees; *asura-druhām* — who had been oppressed by Kaṁsa and other demons disturbing the discharge of religious rituals; *jāyamāne* — because of the appearance or birth; *ajane* — of Lord Viṣṇu, who is always unborn; *tasmin* — in that situation; *neduḥ* — resounded; *dundubhayaḥ* — kettledrums; *samam* — simultaneously (from the upper planets).

Translation

Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohiṇī appeared, as did stars like Aśvinī. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the lakes and vast reservoirs, full

of lilies and lotuses, were extraordinarily beautiful. In the trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure breeze began to blow, pleasing the sense of touch and bearing the aroma of flowers, and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear, the saints and brāhmaṇas, who had always been disturbed by demons like Kaṁsa and his men, felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.

Purport

As stated in the *Bhagavad-gītā,* the Lord says that His appearance, birth, and activities are all transcendental and that one who factually understands them is immediately eligible to be transferred to the spiritual world. The Lord's appearance or birth is not like that of an ordinary man, who is forced to accept a material body according to his past deeds. The Lord's appearance is explained in the previous chapter: He appears out of His own sweet pleasure.

When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the constellation known as Rohiṇī was also predominant because this constellation is considered very auspicious. Rohiṇī

is under the direct supervision of Brahmā, who is born of Viṣṇu, and it appears at the birth of Lord Viṣṇu, who in fact is birthless. According to the astrological conclusion, besides the proper situation of the stars, there are auspicious and inauspicious moments due to the different situations of the different planetary systems. At the time of Kṛṣṇa's birth, the planetary systems were automatically adjusted so that everything became auspicious.

At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. Auspicious stars were visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the mind of everyone there were signs of good fortune. The rivers were flowing full of water, and the lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the *brāhmaṇas,* who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Because of disturbances created by the demoniac kings, the sacrificial fire had been almost stopped in the houses of *brāhmaṇas,* but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the *brāhmaṇas* were very distressed in mind, intelligence and activities. But just on the point of Kṛṣṇa's appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

On the occasion of Lord Kṛṣṇa's birth, seasonal changes took place throughout the entire universe. Kṛṣṇa was born during the month of September, yet it appeared like springtime. The atmosphere, however, was very cool, although not chilly, and the rivers and reservoirs appeared just as they would in *śarat,* the fall. Lotuses and lilies blossom during the day, but although Kṛṣṇa appeared at twelve o'clock midnight, the lilies and lotuses were in bloom, and thus the wind blowing at that time was full of fragrance. Because of Kaṁsa's disturbances, the Vedic ritualistic ceremonies had almost stopped. The *brāhmaṇas* and saintly persons could not execute the Vedic rituals with peaceful minds. But now the *brāhmaṇas* were very pleased to perform their daily ritualistic ceremonies undisturbed. The business of the *asuras* is to disturb the *suras,* the devotees and *brāhmaṇas,* but at the time of Kṛṣṇa's appearance these devotees and *brāhmaṇas* were undisturbed.

ŚB 10.12.7-11

केचिद्वेणून्वादयन्तो ध्मान्तः शृङ्गाणि केचन ।
केचिद्भृङ्गैः प्रगायन्तः कूजन्तः कोकिलैः परे ॥ ७ ॥
विच्छायाभिः प्रधावन्तो गच्छन्तः साधु हंसकैः ।
बकैरुपविशन्तश्च नृत्यन्तश्च कलापिभिः ॥ ८ ॥
विकर्षन्तः कीशबालानारोहन्तश्च तैर्द्रुमान् ।
विकुर्वन्तश्च तैः साकं प्लवन्तश्च पलाशिषु ॥ ९ ॥
साकं भेकैर्विलङ्घन्तः सरितः स्रवसम्प्लुताः ।
विहसन्तः प्रतिच्छायाः शपन्तश्च प्रतिस्वनान् ॥ १० ॥

इत्थं सतां ब्रह्मसुखानुभूत्या
दास्यं गतानां परदैवतेन ।
मायाश्रितानां नरदारकेण
साकं विजह्रुः कृतपुण्यपुञ्जाः ॥ ११ ॥

kecid veṇūn vādayanto
dhmāntaḥ śṛṅgāṇi kecana
kecid bhṛṅgaiḥ pragāyantaḥ
kūjantaḥ kokilaiḥ pare

vicchāyābhiḥ pradhāvanto
gacchantaḥ sādhu-haṁsakaiḥ
bakair upaviśantaś ca
nṛtyantaś ca kalāpibhiḥ

vikarṣantaḥ kīśa-bālān
ārohantaś ca tair drumān
vikurvantaś ca taiḥ sākaṁ
plavantaś ca palāśiṣu

sākaṁ bhekair vilaṅghantaḥ
saritaḥ srava-samplutāḥ
vihasantaḥ praticchāyāḥ
śapantaś ca pratisvanān

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

Synonyms

kecit — some of them; *veṇūn* — flutes; *vādayantaḥ* — blowing; *dhmāntaḥ* — bugling; *śṛṅgāṇi* — the horn bugles; *ke-*

cana — someone else; *kecit* — someone; *bhṛṅgaiḥ* — with the bumblebees; *pragāyantaḥ* — singing along with; *kūjantaḥ* — imitating the sound of; *kokilaiḥ* — with the cuckoos; *pare* — others; *vicchāyābhiḥ* — with running shadows; *pradhāvantaḥ* — someone running on the ground after the birds; *gacchantaḥ* — going along; *sādhu* — beautiful; *haṁsakaiḥ* — with the swans; *bakaiḥ* — with the ducks sitting in one place; *upaviśantaḥ ca* — sitting silently like them; *nṛtyantaḥ ca* — and dancing with; *kalāpibhiḥ* — with the peacocks; *vikarṣantaḥ* — attracting; *kīśa-bālān* — the young monkeys; *ārohantaḥ ca*— gliding over; *taiḥ* — with the monkeys; *drumān* — the trees; *vikurvantaḥ ca* — exactly imitating them; *taiḥ* — with the monkeys; *sākam* — along with; *plavantaḥ ca* — gliding over; *palāśiṣu* — on the trees; *sākam* — along with; *bhekaiḥ* — with the frogs; *vilaṅghantaḥ* — jumping like them; *saritaḥ* — the water; *srava-samplutāḥ* — became wet in the water of the river; *vihasantaḥ* — laughing; *praticchāyāḥ* — at the shadows; *śapantaḥ ca* — condemned; *pratisvanān* — the sound of their echoes; *ittham* — in this way; *satām*— of the transcendentalists; *brahma-sukha-anubhūtyā* — with Kṛṣṇa, the source of *brahma-sukha* (Kṛṣṇa is Parabrahman, and from Him originates His personal effulgence); *dāsyam* — servitorship; *gatānām* — of the devotees who have accepted; *para-daivatena* — with the Supreme Personality of Godhead; *māyā-āśritānām* — for those in the clutches of material energy; *nara-dārakeṇa* — with Him who is like an ordinary child; *sākam* — along with; *vijahruḥ* — enjoyed; *kṛta-puṇya-puñjāḥ* — all these boys, who had accumulated the results of life after life of pious activities.

Translation

All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

Purport

As recommended by Śrīla Rūpa Gosvāmī, *tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet* (*Bhakti-rasāmṛta-sindhu* 1.2.4). Some-

how or other, whether one thinks of Kṛṣṇa as an ordinary human child, as the source of the Brahman effulgence, as the origin of Paramātmā, or as the Supreme Personality of Godhead, one should concentrate one's full attention upon the lotus feet of Kṛṣṇa. That is also the instruction of *Bhagavad-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. Śrīmad-Bhāgavatam* is the easiest way of directly approaching Kṛṣṇa. *Īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt* (*Bhāg.* 1.1.2). Diverting even a little of one's attention toward Kṛṣṇa and activities in Kṛṣṇa consciousness immediately enables one to achieve the highest perfection of life. This is the purpose of the Kṛṣṇa consciousness movement. *Lokasyājānato vidvāṁś cakre sātvata-saṁhitām* (*Bhāg.* 1.7.6). The secret of success is unknown to people in general, and therefore Śrīla Vyāsadeva, being compassionate toward the poor souls in this material world, especially in this Age of Kali, has given us the *Śrīmad-Bhāgavatam.Śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam* (*Bhāg.* 12.13.18). For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, *Śrīmad-Bhāgavatam*is a beloved Vedic literature. After all, we have to change this body (*tathā dehāntara-prāptiḥ*). If we do not care about *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* we do not know what the next body will be. But if one adheres to these two books — *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* — one is sure to obtain the association of Kṛṣṇa in the next life (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*). Therefore, distribution of *Śrīmad-Bhāgavatam* all over the world is a great welfare activity for theologians, philosophers, transcendentalists and *yogīs* (*yoginām api sarveṣām*), as well as for people in general. *Janma-lābhaḥ*

paraḥ puṁsām ante nārāyaṇa-smṛtiḥ (*Bhāg.* 2.1.6): if we can somehow or other remember Kṛṣṇa, Nārāyaṇa, at the end of life, our life will be successful.

ŚB 10.13.5

अहोऽतिरम्यं पुलिनं वयस्याः
स्वकेलिसम्पन्मृदुलाच्छबालुकम् ।
स्फुटत्सरोगन्धहृतालिपत्रिक-
ध्वनिप्रतिध्वानलसद्द्रुमाकुलम् ॥ ५ ॥

aho 'tiramyaṁ pulinaṁ vayasyāḥ
sva-keli-sampan mṛdulāccha-bālukam
sphuṭat-saro-gandha-hṛtāli-patrika-
dhvani-pratidhvāna-lasad-drumākulam

Synonyms

aho — oh; *ati-ramyam* — very, very beautiful; *pulinam* — the bank of the river; *vayasyāḥ* — My dear friends; *sva-keli-sampat* — full with all paraphernalia for pastimes of play; *mṛdula-accha-bālukam* — the very soft and clean sandy bank; *sphuṭat* — in full bloom; *saraḥ-gandha* — by the aroma of the lotus flower; *hṛta* — attracted; *ali* — of the bumblebees; *patrika* — and of the birds; *dhvani-pratidhvāna* — the sounds of their chirping and moving and the echoes of these sounds; *lasat* — moving all over; *druma-ākulam* — full of nice trees.

Translation

My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

Purport

The description of Vṛndāvana forest as given herewith was spoken by Kṛṣṇa five thousand years ago, and the same condition prevailed during the time of the Vaiṣṇava *ācāryas* three or four hundred years ago. *Kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule.* Vṛndāvana forest is always filled with the chirping and cooing of birds like cuckoos (*kokila*), ducks (*haṁsa*) and cranes (*sārasa*), and it is also full of peacocks (*mayūrākule*). The same sounds and atmosphere still prevail in the area where our Kṛṣṇa-Balarāma temple is situated. Everyone who visits this temple is pleased to hear the chirping of the birds as described here (*kūjat-kokila-haṁsa-sārasa*).

ŚB 10.15.3

तन्मञ्जुघोषालिमृगद्विजाकुलं
महन्मन:प्रख्यपय:सरस्वता ।

वातेन जुष्टं शतपत्रगन्धिना
निरीक्ष्य रन्तुं भगवान् मनो दधे ॥ ३ ॥

tan mañju-ghoṣāli-mṛga-dvijākulaṁ
mahan-manaḥ-prakhya-payaḥ-sarasvatā
vātena juṣṭaṁ śata-patra-gandhinā
nirīkṣya rantuṁ bhagavān mano dadhe

Synonyms

tat — that forest; *mañju* — charming; *ghoṣa* — whose sounds; *ali* — with bees; *mṛga* — animals; *dvija* — and birds; *ākulam* — filled; *mahat* — of great souls; *manaḥ* — the minds; *prakhya* — resembling; *payaḥ* — whose water; *sarasvatā* — with a lake; *vātena* — by the wind; *juṣṭam* — served; *śata-patra* — of hundred-petaled lotuses; *gandhinā* — with the fragrance; *nirīkṣya* — observing; *rantum* — to take pleasure; *bhagavān* — the Supreme Personality of Godhead; *manaḥ* — His mind; *dadhe* — turned.

Translation

The Supreme Personality of Godhead looked over that forest, which resounded with the charming sounds of bees, animals and birds, and which was enhanced by a lake whose clear water resembled the minds of great souls and by a breeze carrying the fragrance of hundred-petaled lotuses. Seeing all this, Lord Kṛṣṇa decided to enjoy the auspicious atmosphere.

Purport

Lord Kṛṣṇa saw that the Vṛndāvana forest was giving pleasure to all five senses. The bees, birds, and animals made charming sounds that brought sweet pleasure to the ears. The wind was faithfully rendering service to the Lord by blowing throughout the forest, carrying the cool moisture of a transparent lake and thus giving pleasure to the sense of touch. By the sweetness of the wind, even the sense of taste was being stimulated, and the fragrance of lotus flowers was bringing pleasure to the nostrils. And the entire forest was endowed with heavenly beauty, which was giving spiritual bliss to the eyes. Śrīla Viśvanātha Cakravartī Ṭhākura has thus explained the significance of this verse.

ŚB 10.15.6

एतेऽलिनस्तव यशोऽखिललोकतीर्थं
गायन्त आदिपुरुषानुपथं भजन्ते ।
प्रायो अमी मुनिगणा भवदीयमुख्या
गूढं वनेऽपि न जहत्यनघात्मदैवम् ॥ ६ ॥

ete 'linas tava yaśo 'khila-loka-tīrthaṁ
gāyanta ādi-puruṣānupathaṁ bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍhaṁ vane 'pi na jahaty anaghātma-daivam

Synonyms

ete — these; *alinaḥ* — bees; *tava* — Your; *yaśaḥ* — glories; *akh-*

ila-loka — for all worlds; *tīrtham* — the place of pilgrimage; *gāyantaḥ* — are chanting; *ādi-puruṣa* — O original Personality of Godhead; *anupatham* — following You along the path; *bhajante* — they are engaged in worshiping; *prāyaḥ* — for the most part; *amī*— these; *muni-gaṇāḥ* — great sages; *bhavadīya* — among Your devotees; *mukhyāḥ* — the most intimate; *gūḍham* — hidden; *vane* — within the forest; *api* — even though; *na jahati* — they do not abandon; *anagha*— O sinless one; *ātma-daivam* — their own worshipable Deity.

Translation

O Original Personality, these bees must all be great sages and most elevated devotees of Yours, for they are worshiping You by following You along the path and chanting Your glories, which are themselves a holy place for the entire world. Though You have disguised Yourself within this forest, O sinless one, they refuse to abandon You, their worshipable Lord.

Purport

The word *gūḍham* is significant in this verse. It indicates that although the Supreme Personality of Godhead in His form of Kṛṣṇa or Balarāma appears like an ordinary human being within the material world, great sages always recognize the Lord as the Supreme Absolute Truth. All the transcendental forms of Godhead are eternal and full of bliss and knowledge, exactly the opposite of our material bodies, which are temporary and full of misery and ignorance.

One meaning of the word *tīrtha* is “the means for crossing beyond material existence.” Simply by hearing the glories of the Supreme Lord or by chanting them, one immediately comes to the spiritual platform, beyond material existence. Thus the Lord’s transcendental glories are here described as a *tīrtha* for everyone in the world. The word *gāyantaḥ* indicates that great sages give up their vows of silence and other selfish processes to glorify the activities of the Supreme Lord. Real silence means to not speak nonsense, to limit one’s verbal activities to those sounds, statements and discussions relevant to the loving service of the Supreme Lord.

The word *anagha* indicates that the Supreme Lord never performs sinful or offensive activities. The word also indicates that the Lord immediately excuses a sin or offense committed by a sincere loving devotee who may accidentally deviate from the Lord’s service. In the specific context of this verse, the word *anagha*indicates that Lord Balarāma was not disturbed by the bees who were constantly following Him (*anupatham*). The Lord blessed them by saying, “O bees, come into My confidential grove and feel free to taste its fragrance.”

ŚB 10.15.10-12

क्वचिद् गायति गायत्सु मदान्धालिष्वनुव्रतैः ।
उपगीयमानचरितः पथि सङ्कर्षणान्वितः ॥ १० ॥
अनुजल्पति जल्पन्तं कलवाक्यैः शुकं क्वचित् ।
क्वचित्सवल्गु कूजन्तमनुकूजति कोकिलम् ।

क्वचिच्च कालहंसानामनुकूजति कूजितम् ।
अभिनृत्यति नृत्यन्तं बर्हिणं हासयन् क्वचित् ॥ ११ ॥
मेघगम्भीरया वाचा नामभिर्दूरगान् पशून् ।
क्वचिदाह्वयति प्रीत्या गोगोपालमनोज्ञया ॥ १२ ॥

kvacid gāyati gāyatsu
madāndhāliṣv anuvrataiḥ
upagīyamāna-caritaḥ
pathi saṅkarṣaṇānvitaḥ

anujalpati jalpantaṁ
kala-vākyaiḥ śukaṁ kvacit
kvacit sa-valgu kūjantam
anukūjati kokilam

kvacic ca kāla-haṁsānām
anukūjati kūjitam
abhinṛtyati nṛtyantaṁ
barhiṇaṁ hāsayan kvacit

megha-gambhīrayā vācā
nāmabhir dūra-gān paśūn
kvacid āhvayati prītyā
go-gopāla-manojñayā

Synonyms

kvacit — sometimes; *gāyati* — He sings; *gāyatsu* — when they are singing; *mada-andha* — blinded by intoxication; *aliṣu* — the bees; *anuvrataiḥ* — along with His companions; *upagīyamāna* — being chanted; *caritaḥ* — His pastimes; *pathi* — upon the path; *saṅkarṣaṇa-anvitaḥ* — accompanied by Lord Baladeva; *anujalpati* — He chatters in imitation; *jalpantam* — of the

chattering; *kala-vākyaiḥ* — with broken speech; *śukam* — parrot; *kvacit* — sometimes; *kvacit* — sometimes; *sa* — with; *valgu* — charming; *kūjantam* — cuckooing; *anukūjati* — He imitates the cuckooing; *kokilam* — of a cuckoo; *kvacit* — sometimes; *ca* — and; *kala-haṁsānām* — of the swans; *anukūjati kūjitam* — imitates the cooing; *abhinṛtyati* — He dances in front of; *nṛtyantam* — dancing; *barhiṇam* — a peacock; *hāsayan* — making laugh; *kvacit* — sometimes; *megha* — like clouds; *gambhirayā* — grave; *vācā* — with His voice; *nāmabhiḥ* — by name; *dūra-gān* — who had strayed far away; *paśūn* — the animals; *kvacit* — sometimes; *āhvayati* — He calls; *prītyā* — affectionately; *go* — to the cows; *gopāla* — and the cowherd boys; *manaḥ-jñayā* — which (voice) charms the mind.

Translation

Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys.

Purport

Śrīla Sanātana Gosvāmī explains that Lord Kṛṣṇa would joke with His friends, saying, “Just look, this peacock does not know how to dance properly,” whereupon the Lord would vigorously imitate the peacock’s dancing, causing great laughter among His friends. The bees in Vṛndāvana would drink the sap of the forest flowers, and the combination of this nectar and the association of Śrī Kṛṣṇa made them mad with intoxication. Thus they closed their eyes in ecstasy and expressed their satisfaction by humming. And this humming was also expertly imitated by the Lord.

ŚB 10.15.43

पीत्वा मुकुन्दमुखसारघमक्षिभृङ्गै-
स्तापं जहुर्विरहजं व्रजयोषितोऽह्नि ।
तत्सत्कृतिं समधिगम्य विवेश गोष्ठं
सव्रीडहासविनयं यदपाङ्गमोक्षम् ॥ ४३ ॥

pītvā mukunda-mukha-sāragham akṣi-bhṛṅgais
tāpaṁ jahur viraha-jaṁ vraja-yoṣito ’hni
tat sat-kṛtiṁ samadhigamya viveśa goṣṭhaṁ
savrīḍa-hāsa-vinayaṁ yad apāṅga-mokṣam

Synonyms

pītvā — drinking; *mukunda-mukha* — of the face of Lord Mukunda; *sāragham* — the honey; *akṣi-bhṛṅgaiḥ*— with their beelike eyes; *tāpam* — distress; *jahuḥ* — gave up; *viraha-jam* —

based on separation; *vraja-yoṣitaḥ* — the ladies of Vṛndāvana; *ahni* — during the day; *tat* — that; *sat-kṛtim* — offering of respect; *samadhigamya* — fully accepting; *viveśa* — He entered; *goṣṭham* — the cowherd village; *sa-vrīḍa* — with shame; *hāsa* — laughter; *vinayam* — and humbleness; *yat* — which; *apāṅga* — of their sidelong glances; *mokṣam* — the release.

Translation

With their beelike eyes, the women of Vṛndāvana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vṛndāvana ladies cast sidelong glances at the Lord — glances filled with bashfulness, laughter and submission — and Śrī Kṛṣṇa, completely accepting these glances as a proper offering of respect, entered the cowherd village.

Purport

In *Kṛṣṇa, the Supreme Personality of Godhead,* Śrīla Prabhupāda describes this incident as follows: "All the *gopīs* in Vṛndāvana remained very morose on account of Kṛṣṇa's absence. All day they were thinking of Kṛṣṇa in the forest or of Him herding cows in the pasture. When they saw Kṛṣṇa returning, all their anxieties were immediately relieved, and they began to look at His face the way drones hover over the honey of the lotus flower. When Kṛṣṇa entered the village, the young *gopīs* smiled and laughed. Kṛṣṇa, while playing the flute, enjoyed the beautiful smiling

faces of the *gopīs.*”

The Supreme Lord, Śrī Kṛṣṇa, is the supreme master of romantic skills, and thus He expertly exchanged loving feelings with the young cowherd girls of Vṛndāvana. When a chaste young girl is in love, she glances at her beloved with shyness, jubilation and submission. When the beloved accepts her offering of love by receiving her glance and is thus satisfied with her, the loving young girl's heart becomes filled with happiness. These were exactly the romantic exchanges taking place between beautiful young Kṛṣṇa and the loving cowherd girls of Vṛndāvana.

ŚB 10.18.7

वनं कुसुमितं श्रीमन्नदच्चित्रमृगद्विजम् ।
गायन्मयूरभ्रमरं कूजत्कोकिलसारसम् ॥ ७ ॥

vanaṁ kusumitaṁ śrīman
nadac-citra-mṛga-dvijam
gāyan mayūra-bhramaraṁ
kūjat-kokila-sārasam

Synonyms

vanam — the forest; *kusumitam* — full of flowers; *śrīmat* — very beautiful; *nadat* — making sounds; *citra*— variegated; *mṛga* — animals; *dvijam* — and birds; *gāyan* — singing; *mayūra* — peacocks; *bhramaram* — and bees; *kūjat* — cooing; *kokila* — cuckoos; *sārasam* — and cranes.

Translation

Flowers beautifully decorated the forest of Vṛndāvana, and many varieties of animals and birds filled it with sound. The peacocks and bees sang, and the cuckoos and cranes cooed.

ŚB 10.21.2

कुसुमितवनराजिशुष्मिभृङ्ग-
द्विजकुलघुष्टसर:सरिन्महीध्रम् ।
मधुपतिरवगाह्य चारयन् गा:
सहपशुपालबलश्चुकूज वेणुम् ॥ २ ॥

kusumita-vanarāji-śuṣmi-bhṛṅga
dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram
madhupatir avagāhya cārayan gāḥ
saha-paśu-pāla-balaś cukūja veṇum

Synonyms

kusumita — flowering; *vana-rāji* — among the groups of trees; *śuṣmi* — maddened; *bhṛṅga* — with bees; *dvija* — of birds; *kula* — and flocks; *ghuṣṭa* — resounding; *saraḥ* — its lakes; *sarit* — rivers; *mahīdhram* — and hills; *madhu-patiḥ* — the Lord of Madhu (Kṛṣṇa); *avagāhya* — entering; *cārayan* — while tending; *gāḥ*— the cows; *saha-paśu-pāla-balaḥ* — in the company of the cowherd boys and Lord Balarāma; *cukūja* — vibrated; *veṇum* — His flute.

Translation

The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, Madhupati [Śrī Kṛṣṇa] entered that forest, and while herding the cows He began to vibrate His flute.

Purport

As suggested by the words *cukūja veṇum,* Lord Kṛṣṇa skillfully blended the sound of His flute with the lovely sounds of Vṛndāvana's multicolored birds. Thus an irresistible, heavenly vibration was created.

ŚB 10.30.7

कच्चित्तुलसि कल्याणि गोविन्दचरणप्रिये ।
सह त्वालिकुलैर्बिभ्रद् दृष्टस्तेऽतिप्रियोऽच्युतः ॥ ७ ॥

kaccit tulasi kalyāṇi
govinda-caraṇa-priye
saha tvāli-kulair bibhrad
dṛṣṭas te 'ti-priyo 'cyutaḥ

Synonyms

kaccit — whether; *tulasi* — O *tulasī* plant; *kalyāṇi* — O kind one; *govinda* — of Lord Kṛṣṇa; *caraṇa* —the feet; *priye* — you to whom are dear; *saha* — together with; *tvā* — you; *ali* — of

bees; *kulaiḥ* —swarms; *bibhrat* — carrying; *dṛṣṭaḥ* — seen; *te* — by you; *ati-priyaḥ* — very dear; *acyutaḥ* — Lord Acyuta.

Translation

O most kind *tulasī,* to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?

Purport

The *ācāryas* explain here that the word *caraṇa* is a term of respect, as in the expression *evaṁ vadanty ācārya-caraṇāḥ.* The bees humming around the garland worn by Śrī Govinda were attracted by the fragrance of the *tulasī mañjarīs* offered to Him. The *gopīs* felt that the trees had not replied because they were male, but that *tulasī,* being female, would sympathize with their plight.

ŚB 10.30.12

बाहुं प्रियांस उपधाय गृहीतपद्मो
रामानुजस्तुलसिकालिकुलैर्मदान्धैः ।

अन्वीयमान इह वस्तरवः प्रणामं
किं वाभिनन्दति चरन् प्रणयावलोकैः ॥ १२ ॥

bāhuṁ priyāṁsa upadhāya gṛhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kiṁ vābhinandati caran praṇayāvalokaiḥ

Synonyms

bāhum — His arm; *priyā* — of His beloved; *aṁse* — on the shoulder; *upadhāya* — placing; *gṛhīta* — holding; *padmaḥ* — a lotus; *rāma-anujaḥ* — Kṛṣṇa, the younger brother of Balarāma; *tulasikā* — swarming around the *tulasī mañjarīs* (which are ornamenting His garland); *ali-kulaiḥ* — by the many bees; *mada* — with intoxication; *andhaiḥ* — who are blind; *anvīyamānaḥ* — being followed; *iha* — here; *vaḥ* — your; *taravaḥ* — O trees; *praṇāmam* — the bowing down; *kim vā* — whether; *abhinandati* — has acknowledged; *caran* — while walking by; *praṇaya* — imbued with love; *avalokaiḥ* — with His glances.

Translation

O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasī mañjarīs decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.

Purport

The *gopīs* saw that the trees, bent over with abundant fruits and flowers, were offering obeisances to Lord Kṛṣṇa. The *gopīs* supposed Kṛṣṇa must have recently passed that way, since the trees were still bowing down. Because Śrī Kṛṣṇa had left the *gopīs* to go with His favorite consort, they were jealous and thus imagined that He had become fatigued from His loving affairs and was resting His left arm on the soft shoulder of His beloved. The *gopīs* further imagined that Kṛṣṇa must have been carrying a blue lotus in His right hand to drive away the bees eagerly trying to attack His beloved's face after smelling its aroma. The scene was so beautiful, the *gopīs* imagined, that the maddened bees had left the *tulasī* garden to follow the two lovers.

ŚB 10.32.11-12

ताः समादाय कालिन्द्या निर्विश्य पुलिनं विभुः ।
विकसत्कुन्दमन्दारसुरभ्यनिलषट्पदम् ॥ ११ ॥
शरच्चन्द्रांशुसन्दोहध्वस्तदोषातमः शिवम् ।
कृष्णाया हस्ततरलाचितकोमलवालुकम् ॥ १२ ॥

tāḥ samādāya kālindyā
nirviśya pulinaṁ vibhuḥ
vikasat-kunda-mandāra
surabhy-anila-ṣaṭpadam

śarac-candrāṁśu-sandoha-
dhvasta-doṣā-tamaḥ śivam
kṛṣṇāyā hasta-taralā

cita-komala-vālukam

Synonyms

tāḥ — those *gopīs*; *samādāya* — taking; *kālindyāḥ* — of the Yamunā; *nirviśya* — entering upon; *pulinam* — the bank; *vibhuḥ* — the almighty Supreme Lord; *vikasat* — blooming; *kunda-mandāra* — of *kunda* and *mandāra* flowers; *surabhi* — fragrant; *anila* — with the breeze; *sat-padam* — with bees; *śarat* — autumnal; *candra* — of the moon; *aṁśu* — of the rays; *sandoha* — by the abundance; *dhvasta* — dispelled; *doṣā* — of the night; *tamaḥ* — the darkness; *śivam* — auspicious; *kṛṣṇāyāḥ* — of the river Yamunā; *hasta* — like hands; *tarala* — by her waves; *ācita* — collected; *komala* — soft; *vālukam* — sand.

Translation

The almighty Lord then took the gopīs with Him to the bank of the Kālindī, who with the hands of her waves had scattered piles of soft sand upon the shore. In that auspicious place the breeze, bearing the fragrance of blooming kunda and mandāra flowers, attracted many bees, and the abundant rays of the autumn moon dispelled the darkness of night.

ŚB 10.33.15

कर्णोत्पलालकविटङ्ककपोलघर्म-
वक्त्रश्रियो वलयनूपुरघोषवाद्यैः ।

गोप्य: समं भगवता ननृतु: स्वकेश-
स्रस्तस्रजो भ्रमरगायकरासगोष्ठ्याम् ॥ १५ ॥

karṇotpalālaka-viṭaṅka-kapola-gharma-
vaktra-śriyo valaya-nūpura-ghoṣa-vādyaiḥ
gopyaḥ samaṁ bhagavatā nanṛtuḥ sva-keśa-
srasta-srajo bhramara-gāyaka-rāsa-goṣṭhyām

Synonyms

karṇa — upon their ears; *utpala* — with the lotus flowers; *alaka* — by locks of their hair; *vitaṅka* — decorated; *kapola* — their cheeks; *gharma* — with perspiration; *vaktra* — of their faces; *śriyaḥ* — the beauty; *valaya* — of their armlets; *nūpura* — and ankle bells; *ghoṣa* — of the reverberation; *vādyaiḥ* — with the musical sound; *gopyaḥ* — the *gopīs*; *samam* — together; *bhagavatā* — with the Personality of Godhead; *nanṛtuḥ* — danced; *sva* — their own; *keśa* — from the hair; *srasta* — scattered; *srajaḥ* — the garlands; *bhramara* — the bees; *gāyaka* — singers; *rāsa* — of the *rāsa* dance; *goṣṭhyām* — in the assembly.

Translation

Enhancing the beauty of the gopīs' faces were the lotus flowers behind their ears, the locks of hair decorating their cheeks, and drops of perspiration. The reverberation of their armlets and ankle bells made a loud musical sound, and their chaplets scattered. Thus the gopīs danced with the Supreme Lord in the arena of the rāsa dance as swarms of bees sang in accompani-

ment.

ŚB 10.33.22

ताभिर्युतः श्रममपोहितुमङ्गसङ्ग-
घृष्टस्रजः स कुचकुङ्कुमरञ्जितायाः ।
गन्धर्वपालिभिरनुद्रुत आविशद् वाः
श्रान्तो गजीभिरिभराडिव भिन्नसेतुः ॥ २२ ॥

tābhir yutaḥ śramam apohitum aṅga-saṅga-
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ
gandharva-pālibhir anudruta āviśad vāḥ
śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ

Synonyms

tābhiḥ — by them; *yutaḥ* — accompanied; *śramam* — fatigue; *apohitum* — to dispel; *aṅga-saṅga* — by their conjugal association; *ghṛṣṭa* — crushed; *srajaḥ* — whose garland; *saḥ* — He; *kuca* — from their breasts; *kuṅkuma* — of the vermilion powder; *rañjitāyāḥ* — which was smeared by the color; *gandharva-pa* — (who appeared like) leaders of the heavenly singers; *alibhiḥ* — by bees; *anudrutaḥ* — swiftly followed; *āviśat* — He entered; *vāḥ* — the
water; *śrāntaḥ* — tired; *gajībhiḥ* — together with His female elephant consorts; *ibha-rāṭ* — a lordly elephant; *iva* — as; *bhinna* — having broken; *setuḥ* — the walls of a paddy field.

Translation

Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the gopīs and colored vermilion by the kuṅkuma powder on their breasts. To dispel the fatigue of the gopīs, Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field.

ŚB 10.33.24

ततश्च कृष्णोपवने जलस्थल-
प्रसूनगन्धानिलजुष्टदिक्तटे ।
चचार भृङ्गप्रमदागणावृतो
यथा मदच्युद् द्विरदः करेणुभिः ॥ २४ ॥

tataś ca kṛṣṇopavane jala-sthala
prasūna-gandhānila-juṣṭa-dik-taṭe
cacāra bhṛṅga-pramadā-gaṇāvṛto
yathā mada-cyud dviradaḥ kareṇubhiḥ

Synonyms

tataḥ — then; *ca* — and; *kṛṣṇā* — of the river Yamunā; *upa-vane* — in a small forest; *jala* — of the water; *sthala* — and the land; *prasūna* — of flowers; *gandha* — with the fragrance; *an-*

ila — by the wind; *juṣṭa* — joined; *dik-taṭe* — the edges of the directions; *cacāra* — He passed; *bhṛṅga* — of bees; *pramadā* — and women; *gaṇa* — by the groups; *āvṛtaḥ* — surrounded; *yathā* — just as; *mada-cyut* — exuding a secretion from its forehead because of excitement; *dviradaḥ* — an elephant; *kareṇubhiḥ* — with his she-elephants.

Translation

Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants.

Purport

According to Śrīla Viśvanātha Cakravartī, it is implicit here that after playing in the water Lord Kṛṣṇa had His body massaged, and that He then dressed Himself in His favorite clothing before resuming His pastimes with the *gopīs.*

ŚB 10.34.22

निशामुखं मानयन्तावुदितोडुपतारकम् ।
मल्लिकागन्धमत्तालि जुष्टं कुमुदवायुना ॥ २२ ॥

niśā-mukhaṁ mānayantāv

uditoḍupa-tārakam
mallikā-gandha-mattāli-
juṣṭaṁ kumuda-vāyunā

Synonyms

niśā-mukham — the beginning of night; *mānayantau* — the two of Them honoring; *udita* — having risen; *uḍupa* — the moon; *tārakam* — and stars; *mallikā* — of the jasmine flowers; *gandha* — by the fragrance; *matta* — intoxicated; *ali* — by the bees; *juṣṭam* — liked; *kumuda* — from the lotuses; *vāyunā* — with the breeze.

Translation

The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

ŚB 10.35.8-11

अनुचरैः समनुवर्णितवीर्य
आदिपूरुष इवाचलभूतिः ।
वनचरो गिरितटेषु चरन्ती-
र्वेणुनाह्वयति गाः स यदा हि ॥ ८ ॥
वनलतास्तरव आत्मनि विष्णुं

व्यञ्जयन्त्य इव पुष्पफलाढ्याः ।
प्रणतभारविटपा मधुधाराः
प्रेमहृष्टतनवो ववृषुः स्म ॥ ९ ॥
दर्शनीयतिलको वनमाला-
दिव्यगन्धतुलसीमधुमत्तैः ।
अलिकुलैरलघुगीतामभीष्ट-
माद्रियन् यर्हि सन्धितवेणुः ॥ १० ॥
सरसि सारसहंसविहङ्गा-
श्चारुगीताहृतचेतस एत्य ।
हरिमुपासत ते यतचित्ता
हन्त मीलितदृशो धृतमौनाः ॥ ११ ॥

anucaraiḥ samanuvarṇita-vīrya
ādi-pūruṣa ivācala-bhūtiḥ
vana-caro giri-taṭeṣu carantīr
veṇunāhvayati gāḥ sa yadā hi

vana-latās tarava ātmani viṣṇuṁ
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

darśanīya-tilako vana-mālā-
divya-gandha-tulasī-madhu-mattaiḥ
ali-kulair alaghu gītām abhīṣṭam
ādriyan yarhi sandhita-veṇuḥ

sarasi sārasa-haṁsa-vihaṅgāś
cāru-gītā-hṛta-cetasa etya
harim upāsata te yata-cittā

hanta mīlita-dṛśo dhṛta-maunāḥ

Synonyms

anucaraiḥ — by His companions; *samanuvarṇita* — being elaborately described; *vīryaḥ* — whose prowess; *ādi-pūruṣaḥ* — the original Personality of Godhead; *iva* — as if; *acala* — unchanging; *bhūtiḥ* — whose opulences; *vana* — in the forest; *caraḥ* — moving about; *giri* — of the mountains; *taṭesu* — on the sides; *carantīḥ* — who are grazing; *veṇunā* — with His flute; *āhvayati* — calls; *gāḥ* — the cows; *saḥ* — He; *yadā* — when; *hi* — indeed; *vana-latāḥ* — the forest creepers; *taravaḥ* — and the trees; *ātmani* — within themselves; *viṣṇum* — the Supreme Lord, Viṣṇu; *vyañjayantyaḥ* — revealing; *iva* — as if; *puṣpa* — with flowers; *phala* — and fruits; *āḍhyāḥ* — richly endowed; *praṇata* — bowed down; *bhāra* — because of the weight; *viṭapāḥ* — whose branches; *madhu* — of sweet sap; *dhārāḥ* — torrents; *prema* — out of ecstatic love; *hṛṣṭa* — hairs standing on end; *tanavaḥ* — on whose bodies (trunks); *vavṛṣuḥ sma* — they have rained down; *darśanīya* — of persons who are attractive to see; *tilakaḥ* — the most excellent; *vana-mālā* — upon His garland made of forest flowers; *divya* — divine; *gandha* — whose fragrance; *tulasī* — of the *tulasī*flowers; *madhu* — by the honeylike sweetness; *mattaiḥ* — intoxicated; *ali* — of bees; *kulaiḥ* — by the swarms; *alaghu* — strong; *gītam* — the singing; *abhīṣṭam* — desirable; *ādriyan* — thankfully acknowledging; *yarhi* — when; *sandhita* — placed; *veṇuḥ* — His flute; *sarasi* — in the lake; *sārasa* — the cranes; *haṁsa* — swans; *vihaṅgāḥ* — and other birds; *cāru* — charming; *gīta* — by the song (of His

flute); *hṛta* — taken away; *cetasaḥ* — whose minds; *etya* — coming forward; *harim* — Lord Kṛṣṇa; *upāsata* — worship; *te* — they; *yata* — under control; *cittāḥ* — whose minds; *hanta* — ah; *mīlita* — closed; *dṛśaḥ* — their eyes; *dhṛta* — maintaining; *maunāḥ* — silence.

Translation

Kṛṣṇa moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Kṛṣṇa calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap.

Maddened by the divine, honeylike aroma of the tulasī flowers on the garland Kṛṣṇa wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute-song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed they approach Kṛṣṇa, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura has made several illuminating comments on these verses. He gives the analogy that just as when householder Vaiṣṇavas hear a *saṅkīrtana* party approaching they become ecstatic and offer obeisances, so the trees and creepers in Vṛndāvana became ecstatic when they heard Kṛṣṇa's flute and bowed low with their branches and vines. The word *darśanīya-tilaka* in text 10 indicates not only that the Lord is "the most excellent (to see)," but also that He decorated Himself with attractive reddish *tilaka* taken from the mineral-rich earth of Vṛndāvana forest.

Śrīla Viśvanātha Cakravartī also points out that *tulasī,* although exalted in many ways, is not normally considered an especially fragrant plant. However, early in the morning *tulasī* emits a transcendental fragrance that ordinary people cannot perceive but that transcendental personalities fully appreciate. The bees who are privileged to swarm about the flower garlands worn by the Supreme Personality of Godhead certainly appreciate this fragrance, and Śrīla Viśvanātha Cakravartī quotes from the *Bhāgavatam* (3.15.19)to the effect that the most fragrant plants in Vaikuṇṭha also appreciate the special qualifications of Tulasī-devī.

The word *sandhita-veṇuḥ* in text 10 indicates that Lord Kṛṣṇa placed His flute firmly upon His lips. And the melody emanating from that flute is certainly the most enchanting of sounds, as the *gopīs* describe in this chapter.

ŚB 10.46.9-13

वासितार्थेऽभियुध्यद्भिर्नादितं शुश्मिभिर्वृषैः ।
धावन्तीभिश्च वास्राभिरुधोभारैः स्ववत्सकान् ॥ ९ ॥
इतस्ततो विलङ्घद्भिर्गोवत्सैर्मण्डितं सितैः ।
गोदोहशब्दाभिरवं वेणूनां निःस्वनेन च ॥ १० ॥
गायन्तीभिश्च कर्माणि शुभानि बलकृष्णयोः ।
स्वलङ्कृताभिर्गोपीभिर्गोपैश्च सुविराजितम् ॥ ११ ॥
अग्न्यर्कातिथिगोविप्रपितृदेवार्चनान्वितैः ।
धूपदीपैश्च माल्यैश्च गोपावासैर्मनोरमम् ॥ १२ ॥
सर्वतः पुष्पितवनं द्विजालिकुलनादितम् ।
हंसकारण्डवाकीर्णैः पद्मषण्डैश्च मण्डितम् ॥ १३ ॥

vāsitārthe ’bhiyudhyadbhir
nāditaṁ śuśmibhir vṛṣaiḥ
dhāvantībhiś ca vāsrābhir
udho-bhāraiḥ sva-vatsakān

itas tato vilaṅghadbhir
go-vatsair maṇḍitaṁ sitaiḥ
go-doha-śabdābhiravaṁ
veṇūnāṁ niḥsvanena ca

gāyantībhiś ca karmāṇi
śubhāni bala-kṛṣṇayoḥ
sv-alaṅkṛtābhir gopībhir
gopaiś ca su-virājitam

agny-arkātithi-go-vipra-
pitṛ-devārcanānvitaiḥ
dhūpa-dīpaiś ca mālyaiś ca

gopāvāsair mano-ramam

sarvataḥ puṣpita-vanaṁ
dvijāli-kula-nāditam
haṁsa-kāraṇḍavākīrṇaiḥ
padma-ṣaṇḍaiś ca maṇḍitam

Synonyms

vāsita — of the fertile (cows); *arthe* — for the sake; *abhiyudhy-adbhiḥ* — who were fighting with one another; *nāditam* — resounding; *śuśmibhiḥ* — sexually aroused; *vṛṣaiḥ* — with the bulls; *dhāvantībhiḥ* — running; *ca* — and; *vāsrābhiḥ* — with the cows; *udhaḥ* — by their udders; *bhāraiḥ* — burdened; *sva* — after their own; *vatsakān* — calves; *itaḥ tataḥ* — here and there; *vilaṅghadbhiḥ* — jumping; *go-vatsaiḥ* — by the calves; *maṇḍitam* — adorned; *sitaiḥ* — white; *go-doha* — of the milking of the cows; *śabda* — by the sounds; *abhiravam* — reverberating; *veṇūnām* — of flutes; *niḥsvanena* — with the loud vibration; *ca* — and; *gāyantībhiḥ* — who were singing; *ca* — and; *karmāṇi* — about the deeds; *śubhāni* — auspicious; *bala-kṛṣṇayoḥ* — of Balarāma and Kṛṣṇa; *su* — finely; *alaṅkṛtābhiḥ* — ornamented; *gopībhiḥ* — with the cowherd women; *gopaiḥ* — the cowherd men; *ca* — and; *su-virājitam* — resplendent; *agni* — of the sacrificial fire; *arka* — the sun; *atithi* — guests; *go* — the cows; *vipra* — the *brāhmaṇas*; *pitṛ* — forefathers; *deva* — and demigods; *arcana* — with worship; *anvitaiḥ* — filled; *dhūpa* — with incense; *dīpaiḥ* — lamps; *ca*— and; *mālyaiḥ* — with flower garlands; *ca* — also; *gopa-āvāsaiḥ* — because of the homes of the cowherds; *manaḥ-ramam* — very attractive; *sarvataḥ* — on

all sides; *puṣpita* — flowering; *vanam* — with the forest; *dvi-ja* — of birds; *ali* — and bees; *kula* — with the swarms; *nādi-tam* — resounding; *haṁsa* — with swans; *kāraṇḍava* — and a certain species of duck; *ākīrṇaiḥ* — crowded; *padma-ṣaṇḍaiḥ* — with bowers of lotuses; *ca* — and; *maṇḍitam* — beautified.

Translation

Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened by their udders, chasing after their calves; with the noise of milking and of the white calves jumping here and there; with the loud reverberation of flute-playing; and with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests, the cows, the brāhmaṇas, the forefathers and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, kāraṇḍava ducks and bowers of lotuses.

Purport

Although Gokula was merged in grief because of separation from Lord Kṛṣṇa, the Lord expanded His internal potency to cover that particular manifestation of Vraja and allow Uddhava to see the normal bustle and joy of Vraja at sunset.

ŚB 10.47.6

अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् ।
पुम्भिः स्त्रीषु कृता यद्वत् सुमनःस्विव षट्पदैः ॥ ६ ॥

anyeṣv artha-kṛtā maitrī
yāvad-artha-viḍambanam
pumbhiḥ strīṣu kṛtā yadvat
sumanaḥsv iva ṣaṭpadaiḥ

Synonyms

anyeṣu — toward others; *artha* — for some motivation; *kṛtā* — manifested; *maitrī* — friendship; *yāvat* — for as long; *artha* — (as one is fulfilling his) motive; *viḍambanam* — pretense; *pumbhiḥ* — by men; *strīṣu* — for women; *kṛtā* — shown; *yadvat* — as much; *sumanaḥsu* — for flowers; *iva* — as; *ṣaṭ-padaiḥ* — by bees.

Translation

The friendship shown toward others — those who are not family members — is motivated by personal interest, and thus it is a pretense that lasts only until one's purpose is fulfilled. Such friendship is just like the interest men take in women, or bees in flowers.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains here that attractive

women, like flowers, possess beauty, fragrance, tenderness, charm and so on. And as bees drink only once of a flower's nectar and then leave it for another, fickle men abandon beautiful and devoted women to pursue other pleasures. This tendency is condemned here by the *gopīs,* who gave their hearts completely to Śrī Kṛṣṇa. The *gopīs* wanted only to exhibit their charms for Lord Kṛṣṇa's pleasure, and in the pain of separation they questioned the motives of His friendship with them.

These are the transcendental pastimes of the Lord. Both Lord Kṛṣṇa and the *gopīs* are completely liberated souls engaged in spiritual loving affairs. By contrast, our so-called loving affairs, being perverted reflections of the perfect loving relationships in the spiritual world, are polluted with lust, greed, pride and so on. Like all liberated souls, the *gopīs* — and certainly Lord Kṛṣṇa Himself — are eternally free of these lower qualities, and their intense loving affairs are motivated exclusively by unalloyed devotion.

ŚB 10.47.11

काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम् ।
प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥ ११ ॥

kācin madhukaraṁ dṛṣṭvā
dhyāyantī kṛṣṇa-saṅgamam
priya-prasthāpitaṁ dūtaṁ
kalpayitvedam abravīt

Synonyms

kācit — one (of the *gopīs*); *madhu-karam* — a honey-bee; *dṛṣṭvā* — seeing; *dhyāyantī* — while meditating; *kṛṣṇa-saṅgamam* — on Her association with Kṛṣṇa; *priya* — by Her beloved; *prasthāpitam* — sent; *dūtam* — a messenger; *kalpayit-vā* — imagining it; *idam* — the following; *abravīt* — spoke.

Translation

One of the gopīs, while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows.

Purport

Śrīmatī Rādhārāṇī is referred to in this verse as *kācit,* "a certain *gopī.*" To establish that this particular *gopī*is in fact Śrīmatī Rādhārāṇī, Śrīla Jīva Gosvāmī quotes the following verses from the *Agni Purāṇa:*

gopyaḥ papracchur ūṣasi
kṛṣṇānucaram uddhavam
harī-līlā-vihārāṁś ca
tatraikāṁ rādhikāṁ vinā

rādhā tad-bhāva-saṁlīnā
vāsanāyā virāmitā
sakhībhiḥ sābhyadhāc chuddha-
vijñāna-guṇa-jṛmbhitam
ijyānte-vāsināṁ veda

caramāṁśa-vibhāvanaiḥ

"At dawn the *gopīs* inquired from Kṛṣṇa's servant, Uddhava, about the Lord's pastimes and recreation. Only Śrīmatī Rādhārāṇī, immersed in thought of Kṛṣṇa, withdrew Her interest in the talks. Then Rādhā, who is worshiped by the residents of Her Vṛndāvana village, spoke up in the midst of Her girlfriends. Her words were full of pure transcendental knowledge and expressed the ultimate portion of the *Vedas.*"

In the *Bhagavad-gītā* (15.15) Lord Kṛṣṇa states, *vedaiś ca sarvair aham eva vedyaḥ:* "By all the *Vedas,* I am to be known." To know Kṛṣṇa is to love Kṛṣṇa, and thus Rādhārāṇī, by Her own example and words, revealed Her supreme love for the Lord.

Having quoted the above verses from the *Agni Purāṇa,* Śrīla Jīva Gosvāmī also quotes the following from the *Nṛsiṁha-tāpanī Upaniṣad* (*Pūrva-khaṇḍa* 2.4): *yaṁ sarve devā namanti mumukṣavo brahma-vādinaś ca.* "All the demigods and all the transcendental philosophers who desire liberation bow down to the Supreme Lord." We should follow suit.

ŚB 10.47.12

गोप्युवाच

मधुप कितवबन्धो मा स्पृशाङ्घ्रिं सपत्न्याः

कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः ।

वहतु मधुपतिस्तन्मानिनीनां प्रसादं

यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥ १२ ॥

gopy uvāca
madhupa kitava-bandho mā spṛśaṅghriṁ sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahatu madhu-patis tan-māninīnāṁ prasādaṁ
yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk

Synonyms

gopī uvāca — the gopī said; *madhupa* — O bumblebee; *kitava* — of a cheater; *bandho* — O friend; *mā spṛśa*— please do not touch; *aṅghrim* — the feet; *sapatnyāḥ* — of the lover who is our rival; *kuca* — the breast; *vilulita* — fallen from; *mālā* — from the garland; *kuṅkuma* — with the red cosmetic; *śmaśrubhiḥ* — with the whiskers; *naḥ* — our; *vahatu* — let Him bring; *madhu-patiḥ* — the Lord of the Madhu dynasty; *tat* — His; *māninīnām* — to the women; *prasādam* — mercy or kindness; *yadu-sadasi* — in the royal assembly of the Yadus; *viḍambyam* — an object of ridicule or contempt; *yasya* — whose; *dūtaḥ* — messenger; *tvam* — you; *īdṛk* — such.

Translation

The gopī said: O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be

ridiculed in the Yadus' assembly.

Purport

Śrīmatī Rādhārāṇī indirectly chastised Kṛṣṇa by chastising the bumblebee, which She took for His messenger. She addressed the bumblebee as *madhupa,* "one who drinks the nectar (of flowers)," and She addressed Kṛṣṇa as *madhu-pati,* "the Lord of Madhu."

Śrīla Viśvanātha Cakravartī points out that this and the following nine verses exemplify ten kinds of impulsive speech spoken by a lover. This verse illustrates the qualities of *prajalpa,* as described by Śrīla Rūpa Gosvāmī in the following verse from his *Ujjvala-nīlamaṇi* (14.182):

asūyerṣyā-mada-yujā
yo 'vadhīraṇa-mudrayā
priyasyākauśalodgāraḥ
prajalpaḥ sa tu kīrtyate

"*Prajalpa* is speech that denigrates the tactlessness of one's lover with expressions of disrespect. It is spoken in a mood of envy, jealousy and pride." Śrīla Viśvanātha Cakravartī points out that the word *kitava-bandho* expresses envy; the phrase from *sapatnyāḥ* to *naḥ,* jealousy; the phrase *mā spṛśa aṅghrim,* pride; and the phrase from *vahatu* to *prasādam,* disrespect, while the phrase from *yadu-sadasi* to the end of the verse decries Kṛṣṇa's tactless treatment of Rādhārāṇī.

ŚB 10.47.14

किमिह बहु षडङ्घ्रे गायसि त्वं यदूना-
मधिपतिमगृहाणामग्रतो नः पुराणम् ।
विजयसखसखीनां गीयतां तत्प्रसङ्गः
क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥ १४ ॥

kim iha bahu ṣaḍ-aṅghre gāyasi tvaṁ yadūnām
adhipatim agṛhāṇām agrato naḥ purāṇam
vijaya-sakha-sakhīnāṁ gīyatāṁ tat-prasaṅgaḥ
kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ

Synonyms

kim — why; *iha* — here; *bahu* — much; *ṣaṭ-aṅghre* — O bee (six-footed one); *gāyasi* — are singing; *tvam* — you; *yadūnām* — of the Yadus; *adhipatim* — about the master; *agṛhāṇām* — who have no home; *agrataḥ* — in front of; *naḥ* — us; *purāṇam* — old; *vijaya* — of Arjuna; *sakha* — of the friend; *sakhīnām* — for the friends; *gīyatām* — should be sung; *tat* — of Him; *prasaṅgaḥ* — the topics; *kṣapita* — relieved; *kuca* — of whose breasts; *rujaḥ* — the pain; *te* — they; *kalpayanti* — will provide; *iṣṭam* — the charity you desire; *iṣṭāḥ*— His beloveds.

Translation

O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front

of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.

Purport

With the words *agṛhāṇām agrato naḥ,* Rādhārāṇī laments that even though She and the other *gopīs* gave up their homes to love Kṛṣṇa in a conjugal relationship, the Lord left them and became a prince in the great royal city of the Yadus. Besides meaning "Arjuna, the victor," the word *vijaya* also directly indicates Śrī Kṛṣṇa, who is always victorious in His endeavors, and besides meaning "old (news)," the word *purāṇam*also indicates that Śrī Kṛṣṇa is glorified in the ancient Vedic scriptures of that name.

In this verse we observe in Rādhārāṇī's mood the seed of jealous anger, which arises from an apparent disdain for Kṛṣṇa, accompanied by a sarcastic sidelong glance directed toward Him. Thus this verse fits the following description of *vijalpa* from the *Ujjvala-nīlamaṇi* (14.186):

vyaktayāsūyayā gūḍha-
māna-mudrāntarālayā
agha-dviṣi kaṭākṣoktir
vijalpo viduṣāṁ mataḥ

"According to learned authorities, *vijalpa* is sarcastic speech that is addressed to the killer of Agha and that openly expresses jealousy while at the same time hinting at one's angry pride."

ŚB 10.47.21

अपि बत मधुपुर्यामार्यपुत्रोऽधुनास्ते
स्मरति स पितृगेहान् सौम्य बन्धूंश्च गोपान् ।
क्वचिदपि स कथा नः किङ्करीणां गृणीते
भुजमगुरुसुगन्धं मूर्ध्न्यधास्यत् कदा नु ॥ २१ ॥

api bata madhu-puryām ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇāṁ gṛṇīte
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu

Synonyms

api — certainly; *bata* — regrettable; *madhu-puryām* — in the city of Mathurā; *ārya-putraḥ* — the son of Nanda Mahārāja; *adhunā* — now; *āste* — resides; *smarati* — remembers; *saḥ* — He; *pitṛ-gehān* — the household affairs of His father; *saumya* — O great soul (Uddhava); *bandhūn* — His friends; *ca* — and; *gopān*— the cowherd boys; *kvacit* — sometimes; *api* — or; *saḥ* — He; *kathāḥ* — talks; *naḥ* — of us; *kiṅkarīṇām* — of the maidservants; *gṛṇīte* — relates; *bhujam* — hand; *aguru-su-gandham* — having the fragrance of *aguru*; *mūrdhni* — on the head; *adhāsyat* — will keep; *kadā* — when; *nu* — maybe.

Translation

O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and

His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

Purport

The translation and word meanings for this verse are taken from Śrīla Prabhupāda's *Caitanya-caritāmṛta*(*Ādi* 6.68).

Śrīla Viśvanātha Cakravartī writes very poetically, with deep spiritual insight, about the emotions expressed in this and the previous nine verses. He interprets Rādhārāṇī's feelings as follows:

Śrīmatī Rādhārāṇī thought, "Since Kṛṣṇa was once satisfied in Vraja but left for Mathurā City, won't He also develop a desire to leave that place and go somewhere else? Mathurā is so close to Vṛndāvana that it's possible He may even come back here.

"Kṛṣṇa is the son of a respectable gentleman, Nanda Mahārāja, so He must be staying in Mathurā because of His sense of obligation to His father, who authorized His going there. On the other hand, while Nanda's whole life is dedicated exclusively to Kṛṣṇa, Nanda is so innocent that he allowed himself to be tricked by the Yadus, who brought Kṛṣṇa to Mathurā. Kṛṣṇa must be thinking, 'Alas, alas! Since even My father could not bring Me back to Vraja, what can I do to return there?' Thus Kṛṣṇa must be impatient to come back here, and so He has sent you, a messenger.

"It is only because Nanda is so innocent that he allowed his son to leave. If Nanda had allowed Kṛṣṇa's mother, the queen of Vraja, to do so, she would have climbed onto Akrūra's chariot and, holding her son by the neck, gone off to Mathurā with Him, followed by all the *gopīs*. But this was not possible.

"Ever since Kṛṣṇa left, Nanda has been stunned by separation from Him, and Nanda's treasury rooms, storehouses, kitchens, sleeping quarters, opulent houses and so on are now vacant. Unswept and uncleansed, they are littered with grass, dust, leaves and cobwebs. Does Kṛṣṇa ever remember His father's houses? And does He sometimes remember Subala and His other friends, who are now lying stunned in other neglected houses?

"The women in Mathurā who now associate with Kṛṣṇa cannot know how to serve Him in the way that pleases Him most. When they see He is not satisfied and ask how they can make Him happy, does He tell them about us *gopīs?*

"Kṛṣṇa must tell them, 'You city ladies cannot please Me as much as the *gopīs* of Vraja. They are most expert in stringing flower garlands, perfuming their bodies with ointments, playing various rhythms and melodies on stringed instruments, dancing and singing in the *rāsa* performance, displaying their beauty, charm and cleverness, and skillfully playing at questions and answers. They are especially expert in the pastimes of meeting one's lover and showing jealous anger and other signs of pure love and affection.' Surely Kṛṣṇa must know this. Therefore He'll

probably tell the women of Mathurā, 'My dear women of the Yadu clan, please go back to your families. I no longer desire to associate with you. In fact, I'm going back to Vraja early tomorrow morning.'

"When will Kṛṣṇa speak like this and come back here to place His hand, fragrant with *aguru,* on our heads? Then He will console us, saying, 'O beloveds of My heart, I swear to you that I will never abandon you again and go elsewhere. Indeed, I have not been able to find anyone in all the three worlds with even a trace of your good qualities.'"

Thus Śrīla Viśvanātha Cakravartī interprets the feelings of Śrīmatī Rādhārāṇī. The *ācārya* further explains that the present text displays the speech called *sujalpa,* as described by Rūpa Gosvāmī:

yatrārjavāt sa-gāmbhīryaṁ
sa-dainyaṁ saha-cāpalam
sotkaṇṭhaṁ ca hariḥ pṛṣṭaḥ
sa sujalpo nigadyate

"When, out of honest sincerity, a lover questions Śrī Hari with gravity, humility, unsteadiness and eagerness, such speech is known as *sujalpa.*" (*Ujjvala-nīlamaṇi* 14.200)

Concluding this section of Chapter Forty-seven, Śrīla Viśvanātha Cakravartī explains that there are ten divisions of divine madness (*divyonmāda*), which are expressed by the ten divisions of *citra-jalpa,* or variegated speech. Such divine mad-

ness is shown in the special pastime of bewilderment, which is itself part of the supreme bliss, *mahā-bhāva,* of Śrīmatī Rādhārāṇī. The *ācārya* quotes the following verses from Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (14.174, 178-80) to explain these ecstasies:

prāyo vṛndāvaneśvaryāṁ
mohano 'yam udañcati
etasya mohanākhyasya
gatiṁ kām apy upeyuṣaḥ

bhramābhā kāpi vaicitrī
divyonmāda itīryate
udghūrṇā citra-jalpādyās
tad-bhedā bahavo matāḥ

preṣṭhasya suhṛd-āloke
gūḍha-roṣābhijṛmbhitaḥ
bhūri-bhāva-mayo jalpo
yas tīvrotkaṇṭhitāntimaḥ

citra-jalpo daśāṅgo 'yaṁ
prajalpaḥ parijalpitaḥ
vijalpo 'jjalpa-sañjalpaḥ
avajalpo 'bhijalpitam

ājalpaḥ pratijalpaś ca
sujalpaś ceti kīrtitaḥ

"It is virtually only within the princess of Vṛndāvana [Śrīmatī Rādhārāṇī] that the ecstasy of bewilderment arises. She has attained to a special stage of this bewilderment, a wonderful state that resembles delusion. Known as *divyonmāda,* it has many aspects, which come and go unsteadily, and one of these

manifestations is *citra-jalpa*. This talk, induced by Her seeing Her beloved's friend, is filled with covered anger and comprises many different ecstasies. It culminates in Her intense, anxious eagerness.

"This *citra-jalpa* has ten divisions, known as *prajalpa, parijalpa, vijalpa, ujjalpa, sañjalpa, avajalpa,abhijalpa, ājalpa, pratijalpa* and *sujalpa.*"

Finally, some authorities say that Kṛṣṇa Himself, eager to drink the sweetness of His beloved's speech, assumed the form of the messenger bee.

ŚB 10.51.53

भवापवर्गो भ्रमतो यदा भवे-
ज्जनस्य तर्ह्यच्युत सत्समागमः ।
सत्सङ्गमो यर्हि तदैव सद्गतौ
परावरेशे त्वयि जायते मतिः ॥ ५३ ॥

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate matiḥ

Synonyms

bhava — of material existence; *apavargaḥ* — the cessation; *bh-*

ramataḥ — who has been wandering; *yadā* — when; *bhavet* — occurs; *janasya* — for a person; *tarhi* — at that time; *acyuta* — O infallible Lord; *sat* — of saintly devotees; *samāgamaḥ* — the association; *sat-saṇgamaḥ* — saintly association; *yarhi* — when; *tadā*— then; *eva* — only; *sat* — of the saintly; *gatau* — who is the goal; *para* — of superior (the causes of material creation); *avara* — and inferior (their products); *īśe* — for the Supreme Lord; *tvayi* — Yourself; *jāyate* — is born; *matiḥ* — devotion.

Translation

When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.

Purport

Ācāryas Jīva Gosvāmī and Viśvanātha Cakravartī agree on the following point: Although it is stated here that when material life ceases one attains the association of devotees, in fact it is the association of the Lord's devotees that enables one to transcend material existence. Śrīla Jīva Gosvāmī explains this apparent

inversion of sequence by quoting the *Kāvya-prakāśa* (10.153) as follows: *kārya-kāraṇayoś ca paurvāparya-viparyayo vijñeyātiśayoktiḥ syāt sa.* "A statement in which the logical order of a cause and its effect is reversed should be understood as *atiśayokti,* emphasis by extreme assertion." Śrīla Jīva Gosvāmī cites the following commentary on this statement: *kāraṇasya śīghra-kārītāṁ vaktuṁ kāryasya pūrvam uktau.* "To express the swift action of a cause, one may assert the result before the cause."

In this connection Śrīla Viśvanātha Cakravartī points out that the merciful association of the Lord's devotees makes possible our determination to become Kṛṣṇa conscious. And the *ācārya* agrees with Śrīla Jīva Gosvāmī that this verse is an instance of *atiśayokti.*

ŚB 10.59.40

स्थापित: सत्यभामाया गृहोद्यानोपशोभन: ।
अन्वगुर्भ्रमरा: स्वर्गात् तद्गन्धासवलम्पटा: ॥ ४० ॥

sthāpitaḥ satyabhāmāyā
gṛhodyānopaśobhanaḥ
anvagur bhramarāḥ svargāt
tad-gandhāsava-lampaṭāḥ

Synonyms

sthāpitaḥ — established; *satyabhāmāyāḥ* — of Satyabhāmā; *gṛha* — of the residence; *udyāna* — the garden; *upaśobhanaḥ* — beautifying; *anvaguḥ* — followed; *bhramarāḥ* — bees; *svargāt* — from heaven; *tat* — for its; *gandha* — fragrance; *āsava* — and sweet sap; *lampaṭāḥ* — greedy.

Translation

Once planted, the pārijāta tree beautified the garden of Queen Satyabhāmā's palace. Bees followed the tree all the way from heaven, greedy for its fragrance and sweet sap.

ŚB 10.60.3-6

तस्मिनन्तर्गृहे भ्राजन्मुक्तादामविलम्बिना ।
विराजिते वितानेन दीपैर्मणिमयैरपि ॥ ३ ॥
मल्लिकादामभि: पुष्पैर्द्विरेफकुलनादिते ।
जालरन्ध्रप्रविष्टैश्च गोभिश्चन्द्रमसोऽमलै: ॥ ४ ॥
पारिजातवनामोदवायुनोद्यानशालिना ।
धूपैरगुरुजै राजन् जालरन्ध्रविनिर्गतै: ॥ ५ ॥
पय:फेननिभे शुभ्रे पर्यङ्के कशिपूत्तमे ।
उपतस्थे सुखासीनं जगतामीश्वरं पतिम् ॥ ६ ॥

tasmin antar-gṛhe bhrājan-
muktā-dāma-vilambinā

virājite vitānena
dīpair maṇi-mayair api

mallikā-dāmabhiḥ puṣpair
dvirepha-kula-nādite
jāla-randhra-praviṣṭaiś ca
gobhiś candramaso 'malaiḥ

pārijāta-vanāmoda-
vāyunodyāna-śālinā
dhūpair aguru-jai rājan
jāla-randhra-vinirgataiḥ

payaḥ-phena-nibhe śubhre
paryaṅke kaśipūttame
upatasthe sukhāsīnaṁ
jagatām īśvaraṁ patim

Synonyms

tasmin — in that; *antaḥ-gṛhe* — private part of the palace; *bhrājat* — brilliant; *muktā* — of pearls; *dāma* — with strings; *vilambinā* — hanging; *virājite* — resplendent; *vitānena* — with a canopy; *dīpaiḥ* — with lamps; *maṇi* — of jewels; *mayaiḥ* — made; *api* — also; *mallikā* — of jasmines; *dāmabhiḥ* — with garlands; *puṣpaiḥ*— with flowers; *dvirepha* — of bees; *kula* — with a swarm; *nādite* — resounding; *jāla* — of the lattice windows; *randhra* — through the small holes; *praviṣṭaiḥ* — which entered; *ca* — and; *gobhiḥ* — with the rays; *candramasaḥ* — of the moon; *amalaiḥ* — spotless; *pārijāta* — of *pārijāta* trees; *vana* — of the grove; *āmoda* — (carrying) the fragrance; *vāyunā* — by the wind; *udyāna* — of a garden; *śālinā* — bringing the presence; *dhūpaiḥ* — with

incense; *aguru* — from *aguru* perfume; *jaiḥ* — produced; *rājan* — O King (Parīkṣit); *jāla-randhra* — through the holes of the lattice windows; *vinirgataiḥ* — exiting; *payaḥ* — of milk; *phena* — the foam; *nibhe* — resembling; *śubhre* — shining; *paryaṅke* — on the bed; *kaśipu* — on a pillow; *uttame* — excellent; *upatasthe* — she served; *sukha* — comfortably; *āsīnam* — seated; *jagatām* — of all the worlds; *īśvaram* — the supreme controller; *patim* — her husband.

Translation

Queen Rukmiṇī's quarters were extremely beautiful, boasting a canopy hung with brilliant strings of pearls, as well as effulgent jewels serving as lamps. Garlands of jasmine and other flowers hung here and there, attracting swarms of humming bees, and the spotless rays of the moon shone through the holes of the lattice windows. As aguru incense drifted out of the window holes, my dear King, the breeze wafting the scent of the pārijāta grove carried the mood of a garden into the room. There the Queen served her husband, the Supreme Lord of all the worlds, as He reclined upon an opulent pillow on her bed, which was as soft and white as the foam of milk.

Purport

According to Śrīla Śrīdhara Svāmī, Rukmiṇī's palace was quite famous then, as now, and these descriptions give a glimpse into its opulence. Śrīla Viśvanātha Cakravartī adds that the word *amalaiḥ* in this verse may also be read *aruṇaiḥ,* which would indicate that when this pastime took place the moon had

just risen, bathing the entire palace in beautiful ruddy moonshine.

ŚB 10.60.43

तं त्वानुरूपमभजं जगतामधीश-
मात्मानमत्र च परत्र च कामपूरम् ।
स्यान्मे तवाङ्घ्रिररणं सृतिभिर्भ्रमन्त्या
यो वै भजन्तमुपयात्यनृतापवर्गः ॥ ४३ ॥

taṁ tvānurūpam abhajaṁ jagatām adhīśam
ātmānam atra ca paratra ca kāma-pūram
syān me tavāṅghrir araṇaṁ sṛtibhir bhramantyā
yo vai bhajantam upayāty anṛtāpavargaḥ

Synonyms

tam — Him; *tvā* — Yourself; *anurūpam* — suitable; *abhajam* — I have chosen; *jagatām* — of all the worlds; *adhīśam* — the ultimate master; *ātmānam* — the Supreme Soul; *atra* — in this life; *ca* — and; *paratra* — in the next life; *ca* — also; *kāma* — of desires; *pūram* — the fulfiller; *syāt* — may they be; *me* — for me; *tava* — Your; *aṅghriḥ* — feet; *araṇam* — shelter; *sṛtibhiḥ* — by the various movements (from one species of life to another); *bhramantyāḥ* — who has been wandering; *yaḥ* — which (feet); *vai* — indeed; *bhajantam* — their worshiper; *upayāti* — approach; *anṛta* — from untruth; *apavargaḥ* — freedom.

Translation

Because You are suitable for me, I have chosen You, the master and Supreme Soul of all the worlds, who fulfill our desires in this life and the next. May Your feet, which give freedom from illusion by approaching their worshiper, give shelter to me, who have been wandering from one material situation to another.

Purport

An alternate reading for the word *sṛtibhiḥ* is *śrutibhiḥ,* in which case the idea Rukmiṇī expresses is this: "I have been bewildered by hearing from various religious scriptures about numerous rituals and ceremonies with their promises of fruitive results." Śrīla Śrīdhara Svāmī gives this explanation, while Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī give an additional idea Rukmiṇī might express with the word *śrutibhiḥ:* "My dear Lord Kṛṣṇa, I was bewildered by hearing about Your various incarnations. I heard that when You descended as Rāma You abandoned Your wife, Sītā, and that in this life You abandoned the *gopīs.* Thus I was bewildered."

It is understood that Śrīmatī Rukmiṇī-devī is the eternally liberated consort of Lord Kṛṣṇa, but in these verses she humbly plays the part of a mortal woman taking shelter of the Supreme Lord.

ŚB 10.69.1-6

श्रीशुक उवाच
नरकं निहतं श्रुत्वा तथोद्वाहं च योषिताम् ।
कृष्णेनैकेन बह्वीनां तद् दिदृक्षुः स्म नारदः ॥ १ ॥
चित्रं बतैतदेकेन वपुषा युगपत्पृथक् ।
गृहेषु द्व्यष्टसाहस्रं स्त्रिय एक उदावहत् ॥ २ ॥
इत्युत्सुको द्वारवतीं देवर्षिर्द्रष्टुमागमत् ।
पुष्पितोपवनारामद्विजालिकुलनादिताम् ॥ ३ ॥
उत्फुल्लेन्दीवराम्भोजकह्लारकुमुदोत्पलैः ।
छुरितेषु सरःसूच्चैः कूजितां हंससारसैः ॥ ४ ॥
प्रासादलक्षैर्नवभिर्जुष्टां स्फाटिकराजतैः ।
महामरकतप्रख्यैः स्वर्णरत्नपरिच्छदैः ॥ ५ ॥
विभक्तरथ्यापथचत्वरापणैः
शालासभाभी रुचिरां सुरालयैः ।
संसिक्तमार्गाङ्गनवीथिदेहलीं
पतत्पताकध्वजवारितातपाम् ॥ ६ ॥

śrī-śuka uvāca
narakaṁ nihataṁ śrutvā
tathodvāhaṁ ca yoṣitām
kṛṣṇenaikena bahvīnāṁ
tad-didṛkṣuḥ sma nāradaḥ

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

ity utsuko dvāravatīṁ

devarṣir draṣṭum āgamat
puṣpitopavanārāma-
dvijāli-kula-nāditām

utphullendīvarāmbhoja-
kahlāra-kumudotpalaiḥ
churiteṣu saraḥsūccaiḥ
kūjitāṁ haṁsa-sārasaiḥ

prāsāda-lakṣair navabhir
juṣṭāṁ sphāṭika-rājataiḥ
mahā-marakata-prakhyaiḥ
svarṇa-ratna-paricchadaiḥ

vibhakta-rathyā-patha-catvarāpaṇaiḥ
śālā-sabhābhī rucirāṁ surālayaiḥ
saṁsikta-mārgāṅgana-vīthi-dehalīṁ
patat-patāka-dhvaja-vāritātapām

Synonyms

śrī-śukaḥ uvāca — Śukadeva Gosvāmī said; *narakam* — the demon Naraka; *nihatam* — killed; *śrutvā* — hearing; *tathā* — also; *udvāham* — the marriage; *ca* — and; *yoṣitām* — with women; *kṛṣṇena* — by Lord Kṛṣṇa; *ekena* — one; *bahvīnām* — with many; *tat* — that; *didṛkṣuḥ* — wanting to see; *sma* — indeed; *nāradaḥ* — Nārada; *citram* — wonderful; *bata* — ah; *etat* — this; *ekena* — with a single; *vapuṣā* — body; *yugapat* — simultaneously; *pṛthak* — separate; *gṛheṣu* — in residences; *dvi* — two times; *aṣṭa* — eight; *sāhasram* — thousand; *striyaḥ* — women; *ekaḥ* — alone; *udāvahat* — He married; *iti* — thus; *utsukaḥ* — eager; *dvāravatīm* — to

Dvārakā; *deva* — of the demigods; *ṛṣiḥ* — the sage, Nārada; *draṣṭum* — to see; *āgamat* — came; *puṣpita* — flowery; *upavana* — in parks; *ārāma* — and pleasure gardens; *dvija* — of birds; *ali* — and bees; *kula* — with flocks and swarms; *nāditām* — resounding; *utphulla* — blooming; *indīvara* — with blue lotuses; *ambhoja* — day-blooming lotuses; *kahlāra* — white esculent lotuses; *kumuda* — moonlight-blooming lotuses; *utpalaiḥ* — and water lilies; *churiteṣu* — filled; *saraḥsu* — within lakes; *uccaiḥ*— loudly; *kūjitām* — filled with the calling; *haṁsa* — by swans; *sārasaiḥ* — and cranes; *prāsāda* — with palaces; *lakṣaiḥ* — hundreds of thousands; *navabhiḥ* — nine; *juṣṭām* — adorned; *sphāṭika* — made of crystal glass; *rājataiḥ* — and silver; *mahā-marakata* — with great emeralds; *prakhyaiḥ* — splendorous; *svarṇa* — of gold; *ratna* — and jewels; *paricchadaiḥ* — whose furnishings; *vibhakta* — systematically divided; *rathyā* — with main avenues; *patha* — roads; *catvara* — intersections; *āpaṇaiḥ* — and marketplaces; *śālā-sabhābhiḥ* — with assembly houses; *rucirām* — charming; *sura* — of the demigods; *ālayaiḥ* — with temples; *saṁsikta* — sprinkled with water; *mārga* — whose roads; *aṅgana* — courtyards; *vīthi* — commercial streets; *dehalīm* — and patios; *patat* — flying; *patāka* — with banners; *dhvaja* — by the flagpoles; *vārita* — warded off; *ātapām* — the heat of the sun.

Translation

Śukadeva Gosvāmī said: Hearing that Lord Kṛṣṇa had killed Narakāsura and had alone married many brides, Nārada Muni

desired to see the Lord in this situation. He thought, "It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace." Thus the sage of the demigods eagerly went to Dvārakā.

Purport

The city was filled with the sounds of birds and bees flying about the parks and pleasure gardens, while its lakes, crowded with blooming indīvara, ambhoja, kahlāra, kumuda and utpala lotuses, resounded with the calls of swans and cranes. Dvārakā boasted nine hundred thousand royal palaces, all constructed with crystal and silver and splendorously decorated with huge emeralds. Inside these palaces, the furnishings were bedecked with gold and jewels. Traffic moved along a well-laid-out system of boulevards, roads, intersections and marketplaces, and many assembly houses and temples of demigods graced the charming city. The roads, courtyards, commercial streets and residential patios were all sprinkled with water and shaded from the sun's heat by banners waving from flagpoles.

In *Kṛṣṇa,* Śrīla Prabhupāda beautifully describes the city of Dvārakā as follows: "Being inquisitive as to how Kṛṣṇa was managing His household affairs with so many wives, Nārada desired to see these pastimes and so set out to visit Kṛṣṇa's different homes. When Nārada arrived in Dvārakā, he saw that the gardens and parks were full of various flowers of different colors and orchards that were overloaded with a variety of fruits. Beautiful birds were chirping, and peacocks were delightfully crow-

ing. There were tanks and ponds full of blue and red lotus flowers, and some of these sites were filled with varieties of lilies. The lakes were full of nice swans and cranes, whose voices resounded everywhere. In the city there were as many as 900,000 great palaces built of first-class marble, with gates and doors made of silver. The posts of the houses and palaces were bedecked with jewels such as touchstone, sapphires and emeralds, and the floors gave off a beautiful luster. The highways, lanes, streets, crossings and marketplaces were all beautifully decorated. The whole city was full of residential homes, assembly houses and temples, all of different architectural beauty. All of this made Dvārakā a glowing city. The big avenues, crossings, lanes and streets, and also the thresholds of every residential house, were very clean. On both sides of every path there were bushes, and at regular intervals there were large trees that shaded the avenues so that the sunshine would not bother the passersby."

ŚB 10.70.2

वयांस्यरोरुवन्कृष्णं बोधयन्तीव वन्दिनः ।
गायत्स्वलिष्वनिद्राणि मन्दारवनवायुभिः ॥ २ ॥

vayāṁsy aroruvan kṛṣṇaṁ
bodhayantīva vandinaḥ
gāyatsv aliṣv anidrāṇi
mandāra-vana-vāyubhiḥ

Synonyms

vayāṁsi — birds; *aroruvan* — sounded loudly; *kṛṣṇam* — Lord Kṛṣṇa; *bodhayanti* — waking; *iva* — as if; *vandinaḥ* — bards; *gāyatsu* — as they sang; *aliṣu* — bees; *anidrāṇi* — aroused from sleep; *mandāra* — of *pārijāta* trees; *vana* — from the garden; *vāyubhiḥ* — by the breeze.

Translation

The bees' buzzing, caused by the fragrant breeze from the pārijāta garden, roused the birds from sleep. And when the birds began to sing loudly, they woke Lord Kṛṣṇa like court poets reciting His glories.

ŚB 10.90.1-7

श्रीशुक उवाच
सुखं स्वपुर्यां निवसन् द्वारकायां श्रियः पतिः ।
सर्वसम्पत्समृद्धायां जुष्टायां वृष्णिपुङ्गवैः ॥ १ ॥
स्त्रीभिश्चोत्तमवेषाभिर्नवयौवनकान्तिभिः ।
कन्दुकादिभिर्हर्म्येषु क्रीडन्तीभिस्तडिद्द्युभिः ॥ २ ॥
नित्यं सङ्कुलमार्गायां मदच्युद्भिर्मतङ्गजैः ।
स्वलङ्कृतैर्भटैरश्वै रथैश्च कनकोज्ज्वलैः ॥ ३ ॥
उद्यानोपवनाढ्यायां पुष्पितद्रुमराजिषु ।
निर्विशद् भृङ्गविहगैर्नादितायां समन्ततः ॥ ४ ॥
रेमे षोडशसाहस्रपत्नीनामेकवल्लभः ।

तावद्विचित्ररूपोऽसौ तद्गेहेषु महर्द्धिषु ॥ ५ ॥
प्रोत्फुल्लोत्पलकह्लारकुमुदाम्भोजरेणुभिः ।
वासितामलतोयेषु कूजद्द्विजकुलेषु च ॥ ६ ॥
विजहार विगाह्याम्भो ह्रदिनीषु महोदयः ।
कुचकुङ्कुमलिप्ताङ्गः परिरब्धश्च योषिताम् ॥ ७ ॥

śrī-śuka uvāca
sukhaṁ sva-puryāṁ nivasan
dvārakāyāṁ śriyaḥ patiḥ
sarva-sampat-samṛddhāyāṁ
juṣṭāyāṁ vṛṣṇi-puṅgavaiḥ

strībhiś cottama-veṣābhir
nava-yauvana-kāntibhiḥ
kandukādibhir harmyeṣu
krīḍantībhis taḍid-dyubhiḥ

nityaṁ saṅkula-mārgāyāṁ
mada-cyudbhir mataṅ-gajaiḥ
sv-alaṅkṛtair bhaṭair aśvai
rathaiś ca kanakojjvalaiḥ

udyānopavanāḍhyāyāṁ
puṣpita-druma-rājiṣu
nirviśad-bhṛṅga-vihagair
nāditāyāṁ samantataḥ

reme ṣoḍaśa-sāhasra-
patnīnāṁ eka-vallabhaḥ
tāvad vicitra-rūpo ’sau
tad-geheṣu maharddhiṣu

protphullotpala-kahlāra-
kumudāmbhoja-reṇubhiḥ

ŚB 10.70.2

vāsitāmala-toyeṣu
kūjad-dvija-kuleṣu ca

vijahāra vigāhyāmbho
hradinīṣu mahodayaḥ
kuca-kuṅkuma-liptāṅgaḥ
parirabdhaś ca yoṣitām

Synonyms

śrī-śukaḥ uvāca — Śukadeva Gosvāmī said; *sukham* — happily; *sva* — in His own; *puryām* — city; *nivasan*— residing; *dvārakāyām* — in Dvārakā; *śriyaḥ* — of the goddess of fortune; *patiḥ* — the master; *sarva* — all; *sampat* — in opulent features; *samṛddhāyām* — which was rich; *juṣṭāyām* — populated; *vṛṣṇi-puṅgavaiḥ* — by the most prominent of the Vṛṣṇis; *strībhiḥ* — by women; *ca* — and; *uttama* — excellent; *veṣābhiḥ* — whose dress; *nava* — new; *yauvana* — of youth; *kāntibhiḥ* — whose beauty; *kanduka-ādibhiḥ* — with balls and other toys; *harmyeṣu* — on the rooftops; *krīḍantībhiḥ* — playing; *taḍit* — of lightning; *dyubhiḥ* — whose effulgence; *nityam* — always; *saṅkula* — crowded; *mārgāyām* — whose roads; *mada-cyudbhiḥ* — exuding *mada*; *matam* — intoxicated; *gajaiḥ* — with elephants; *su* — well; *alaṅkṛtaiḥ* — ornamented; *bhaṭaiḥ* — with foot-soldiers; *aśvaiḥ* — horses; *rathaiḥ* — chariots; *ca* — and; *kanaka* — with gold; *ujjvalaiḥ* — brilliant; *udyāna* — with gardens; *upavana* — and parks; *āḍhyāyām* — endowed; *puṣpita* — flowering; *druma* — of trees; *rājiṣu* — which had rows; *nirviśat* — entering (therein); *bhṛṅga* — by bees; *vihagaiḥ* — and

birds; *nāditāyām* — filled with sound; *samantataḥ* — on all sides; *reme* — He enjoyed; *ṣoḍaśa* — sixteen; *sāhasra* — thousand; *patnīnām* — of wives; *eka* — the only; *vallabhaḥ* — beloved; *tāvat* — that many; *vicitra* — variegated; *rūpaḥ* — having personal forms; *asau* — He; *tat* — their; *geheṣu* — in the residences; *mahā-ṛddhiṣu* — richly furnished; *protphulla* — blooming; *utpala* — of water lilies; *kahlāra* — white lotuses; *kumuda* — night-blooming lotuses; *ambhoja* — and day-blooming lotuses; *reṇubhiḥ* — by the pollen; *vāsita* — made aromatic; *amala* — pure; *toyeṣu* — in bodies of water; *kūjat* — cooing; *dvija* — of birds; *kuleṣu* — where there were flocks; *ca* — and; *vijahāra* — He sported; *vigāhya* — diving; *ambhaḥ* — into the water; *hradinīṣu* — in rivers; *mahā-udayaḥ* — the all-powerful Lord; *kuca* — from their breasts; *kuṅkuma* — by the red cosmetic powder; *lipta* — smeared; *aṅgaḥ* — His body; *parirabdhaḥ* — embraced; *ca*— and; *yoṣitām* — by the women.

Translation

Śukadeva Gosvamī said: The master of the goddess of fortune resided happily in His capital city, Dvārakā, which was endowed with all opulences and populated by the most eminent Vṛṣṇis and their gorgeously dressed wives. When these beautiful women in the bloom of youth would play on the city's rooftops with balls and other toys, they shone like flashing lightning. The main streets of the city were always crowded with intoxicated elephants exuding mada, and also with cavalry, richly adorned infantrymen, and soldiers riding chariots brilliantly decorated with gold. Gracing the city were many gar-

dens and parks with rows of flowering trees, where bees and birds would gather, filling all directions with their songs.

Purport

Lord Kṛṣṇa was the sole beloved of His sixteen thousand wives. Expanding Himself into that many forms, He enjoyed with each of His queens in her own richly furnished residence. On the grounds of these palaces were clear ponds fragrant with the pollen of blooming utpala, kahlāra, kumuda and ambhoja lotuses and filled with flocks of cooing birds. The almighty Lord would enter those ponds, and also various rivers, and enjoy sporting in the water while His wives embraced Him, leaving the red kuṅkuma from their breasts smeared on His body..

One rule of poetic composition practiced by Vaiṣṇava authors is *madhureṇa samāpayet:* "A literary work should conclude in a mood of special sweetness." Śrīla Śukadeva Gosvāmī, the most tasteful narrator of transcendental topics, has accordingly included in this last chapter of the Tenth Canto of *Śrīmad-Bhāgavatam* a description of Lord Kṛṣṇa's water sports in the attractive setting of Dvārakā, followed by the rapturous prayers of the Lord's queens.

ŚB 11.7.33-35

पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः ।
कपोतोऽजगरः सिन्धुः पतङ्गो मधुकृद् गजः ॥ ३३ ॥

मधुहाहरिणो मीनः पिङ्गला कुररोऽर्भकः ।
कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ॥ ३४ ॥
एते मे गुरवो राजन् चतुर्विंशतिराश्रिताः ।
शिक्षा वृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥ ३५ ॥

pṛthivī vāyur ākāśam
āpo 'gniś candramā raviḥ
kapoto 'jagaraḥ sindhuḥ
pataṅgo madhukṛd gajaḥ

madhu-hā hariṇo mīnaḥ
piṅgalā kuraro 'rbhakaḥ
kumārī śara-kṛt sarpa
ūrṇanābhiḥ supeśakṛt

ete me guravo rājan
catur-viṁśatir āśritāḥ
śikṣā vṛttibhir eteṣām
anvaśikṣam ihātmanaḥ

Synonyms

pṛthivī — the earth; *vāyuḥ* — the air; *ākāśam* — the sky; *āpaḥ* — the water; *agniḥ* — the fire; *candramāḥ* — the moon; *raviḥ* — the sun; *kapotaḥ* — the pigeon; *ajagaraḥ* — the python; *sindhuḥ* — the sea; *pataṅgaḥ* — the moth; *madhu-kṛt* — the honeybee; *gajaḥ* — the elephant; *madhu-hā* — the honey thief; *hariṇaḥ* — the deer; *mīnaḥ* — the fish; *piṅgalā* — the prostitute named Piṅgalā; *kuraraḥ* — the *kurara* bird; *arbhakaḥ* — the child; *kumārī* — the young girl; *śara-kṛt* — the arrow maker; *sarpaḥ* — the serpent; *ūrṇa-nābhiḥ* — the spider; *supeśa-kṛt* — the

wasp; *ete* — these; *me* — me; *guravaḥ* — spiritual masters; *rājan* — O King; *catuḥ-viṁśatiḥ* — twenty-four; *āśritāḥ* — taken shelter of; *śikṣā* — instruction; *vṛttibhiḥ* — from the activities; *eteṣām* — of them; *anvaśikṣam* — I have properly learned; *iha* — in this life; *ātmanaḥ* — about the self.

Translation

O King, I have taken shelter of twenty-four gurus, who are the following: the earth, air, sky, water, fire, moon, sun, pigeon and python; the sea, moth, honeybee, elephant and honey thief; the deer, the fish, the prostitute Piṅgalā, the kurara bird and the child; and the young girl, arrow maker, serpent, spider and wasp. My dear King, by studying their activities I have learned the science of the self.

Purport

The wasp is known as *supeśa-kṛt* because it causes the insect that it kills to take a beautiful form in the next life.

ŚB 11.8.9

स्तोकं स्तोकं ग्रसेद् ग्रासं देहो वर्तेत यावता ।
गृहानहिंसन्नातिष्ठेद् वृत्तिं माधुकरीं मुनिः ॥ ९ ॥

stokaṁ stokaṁ grased grāsaṁ
deho varteta yāvatā
gṛhān ahiṁsann ātiṣṭhed

vṛttiṁ mādhukarīṁ muniḥ

Synonyms

stokam stokam — always, a little bit; *graset* — one should eat; *grāsam* — food; *dehaḥ* — the material body; *varteta* — that it may live; *yāvatā* — with that much; *gṛhān* — the householders; *ahiṁsan* — not harassing; *ātiṣṭhet* — one should practice; *vṛttim* — the occupation; *mādhu-karīm* — of the honeybee; *muniḥ* — a saintly person.

Translation

A saintly person should accept only enough food to keep his body and soul together. He should go from door to door accepting just a little bit of food from each family. Thus he should practice the occupation of the honeybee.

Purport

Sometimes a honeybee is attracted by the extraordinary aroma of a particular lotus flower and lingers there, neglecting his usual activity of flying from flower to flower. Unfortunately, at sunset the lotus flower closes, and thus the infatuated honeybee is trapped. Similarly, a *sannyāsī* or *brahmacārī* may discover that excellent foodstuff is available at a particular house, and therefore, instead of wandering from place to place, he may become a veritable resident of such a well-fed household. Thus he will become bewildered by the illusion of family life and fall down from the platform of renunciation. Also, if a mendicant takes

unfair advantage of the Vedic custom of charity and takes too often from a single family, the resentment he causes will disturb the social order. An ideal sage should, like the honeybee, travel from place to place, but he must be careful not to become a chubby bee by going to many houses and eating sumptuously at each house. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, such a chubby bee will undoubtedly become entangled in the network of *māyā*. No one should be overly attached to the gratification of his tongue, because this will lead to an over-stuffed belly and then uncontrollable lust. In conclusion, one should not endeavor very much for material sense gratification but should instead endeavor strenuously to spread the glories of the Supreme Lord, Kṛṣṇa. This is the proper use of human energy.

ŚB 11.8.10

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।
सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥ १० ॥

aṇubhyaś ca mahadbhyaś ca
śāstrebhyaḥ kuśalo naraḥ
sarvataḥ sāram ādadyāt
puṣpebhya iva ṣaṭpadaḥ

Synonyms

aṇubhyaḥ — from the smallest; *ca* — and; *mahadbhyaḥ* — from the greatest; *ca* — also; *śāstrebhyaḥ* — from religious scriptures; *kuśalaḥ* — intelligent; *naraḥ* — a man; *sarvataḥ* — from

all; *sāram* — the essence; *ādadyāt* — should take; *puṣpebhyaḥ* — from the flowers; *iva* — like; *ṣaṭpadaḥ* — the honeybee.

Translation

Just as the honeybee takes nectar from all flowers, big and small, an intelligent human being should take the essence from all religious scriptures.

Purport

In human society the original knowledge is called *Veda,* and the essential part of *veda,* or knowledge, is Kṛṣṇa consciousness. As stated in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ.* From the honeybee, an intelligent human being should learn to take the essence, or nectar, of all knowledge. A honeybee does not waste its time trying to carry away an entire bush or garden, but rather takes the essential nectar. We may thus study the difference between the honeybee and the ass, who carries heavy loads. Education does not mean to become an intellectual ass carrying heavy loads of useless knowledge; rather, one should accept the essential knowledge that leads to an eternal life of bliss and understanding.

At the present time people generally have a sectarian concept of religion, and yet there is no scientific understanding of the Absolute Truth. Such complacent, dogmatic, sectarian religionists can certainly learn something from the example of the hon-

eybee given in this verse.

ŚB 11.8.11

सायन्तनं श्वस्तनं वा न सङ्गृह्णीत भिक्षितम् ।
पाणिपात्रोदरामत्रो मक्षिकेव न सङ्ग्रही ॥ ११ ॥

sāyantanaṁ śvastanaṁ vā
na saṅgṛhṇīta bhikṣitam
pāṇi-pātrodarāmatro
makṣikeva na saṅgrahī

Synonyms

sāyantanam — meant for the night; *śvastanam* — meant for tomorrow; *vā* — either; *na* — not; *saṅgṛhṇīta*— should accept; *bhikṣitam* — food in charity; *pāṇi* — with the hand; *pātra* — as one's plate; *udara* — with the belly; *amatraḥ* — as the storage container; *makṣikā* — the bee; *iva* — like; *na* — not; *saṅgrahī* — a collector.

Translation

A saintly person should not think, "This food I will keep to eat tonight and this other food I can save for tomorrow." In other words, a saintly person should not store foodstuffs acquired by begging. Rather, he should use his own hands as his plate and eat whatever fits on them. His only storage container should be his belly, and whatever conveniently fits into his belly should be his stock of food. Thus one should not imitate the greedy hon-

eybee who eagerly collects more and more honey.

Purport

There are two types of honeybees: those who collect nectar from the flowers and those who actually manufacture honey in the beehive. This verse refers to the second class. The greedy honeybee eventually collects so much honey that he is trapped in his hive; and in the same way, a materialistic person becomes trapped under the burden of unnecessary material accumulation. One who is interested in making spiritual progress should avoid such a situation; however, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that for the purpose of spreading Kṛṣṇa consciousness one may accumulate an unlimited amount of material opulence. This is called *yukta-vairāgya,* or using everything in the service of Kṛṣṇa. A saintly person who is unable to work in Lord Caitanya's mission should practice austerities and collect only what he can hold in his hands and belly. However, one who has given his life to Kṛṣṇa may collect unlimitedly on Lord Kṛṣṇa's behalf. In fact, without acquiring material opulence, how is it possible to spread the Kṛṣṇa consciousness movement all over the world? But if one tries to personally enjoy the funds or facilities acquired for the missionary activities of the Kṛṣṇa consciousness movement, he commits the greatest offense. Therefore, even in the name of Lord Kṛṣṇa, one should collect only what he can immediately engage in practical devotional service; otherwise one will fall down to the platform of ordinary greediness.

ŚB 11.8.12

सायन्तनं श्वस्तनं वा न सङ्गृह्णीत भिक्षुकः ।
मक्षिका इव सङ्गृह्णन् सह तेन विनश्यति ॥ १२ ॥

sāyantanaṁ śvastanaṁ vā
na saṅgṛhṇīta bhikṣukaḥ
makṣikā iva saṅgṛhṇan
saha tena vinaśyati

Synonyms

sāyantanam — meant for the night; *śvastanam* — meant for tomorrow; *vā* — either; *na* — not; *saṅgṛhṇīta*— should accept; *bhikṣukaḥ* — a saintly mendicant; *makṣikā* — honeybee; *iva* — like; *saṅgṛhṇan* — collecting; *saha* — with; *tena* — that collection; *vinaśyati* — is destroyed.

Translation

A saintly mendicant should not even collect foodstuffs to eat later in the same day or the next day. If he disregards this injunction and like the honeybee collects more and more delicious foodstuffs, that which he has collected will indeed ruin him.

Purport

Bhramara refers to that honeybee who wanders about from flower to flower, and *makṣikā* is the honeybee who accumulates

more and more honey in the beehive with great attachment. A saintly mendicant should be like the *bhramara* bee because if he imitates the *makṣikā* bee his spiritual consciousness will be ruined. This point is so important that it is repeated in this verse.

ŚB 11.8.15

न देयं नोपभोग्यं च लुब्धैर्यद् दुःखसञ्चितम् ।
भुङ्क्ते तदपि तच्चान्यो मधुहेवार्थविन्मधु ॥ १५ ॥

na deyaṁ nopabhogyaṁ ca
lubdhair yad duḥkha-sañcitam
bhuṅkte tad api tac cānyo
madhu-hevārthavin madhu

Synonyms

na — not; *deyam* — to be given in charity to others; *na* — not; *upabhogyam* — to be enjoyed personally; *ca*— also; *lubdhaiḥ* — by those who are greedy; *yat* — that which; *duḥkha* — with great struggle and pain; *sañcitam* — is accumulated; *bhuṅkte* — he enjoys; *tat* — that; *api* — nevertheless; *tat* — that; *ca* — also; *anyaḥ* — someone else; *madhu-hā* — the one who steals the honey from the beehive; *iva* — like; *artha* — wealth; *vit* — one who knows how to recognize; *madhu* — the honey.

Translation

A greedy person accumulates a large quantity of money with

great struggle and pain, but the person who has struggled so much to acquire this wealth is not always allowed to enjoy it himself or give it in charity to others. The greedy man is like the bee who struggles to produce a large quantity of honey, which is then stolen by a man who will enjoy it personally or sell it to others. No matter how carefully one hides his hard-earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts of valuable things, and they will steal it.

Purport

One may argue that a wealthy man may conceal his money so expertly, by investing it in banks, stocks, properties, and so on, that there is no danger of theft. Only foolish people actually hide money by burying it in the ground or placing it under a mattress. But despite the fact that the majority of the world's wealth has been accumulated in highly developed capitalistic countries, these countries are being severely challenged by many enemies who threaten at any moment to overrun the capitalists and steal their wealth. Similarly, we often find that the children of wealthy people are kidnapped, and then their parents must pay huge ransoms. Sometimes the parents themselves may also be kidnapped. Furthermore, there are so-called investment counselors who are expert in stealing the money of rich people; and in the modern age governments have also become expert in stealing money by taxation. Thus, the word *artha-vit* indicates one who by hook or by crook is expert in stealing the hard-earned wealth of other people. The bees work frantically to produce honey, but they will not enjoy their honey. As Lord Kṛṣṇa states, *mṛtyuḥ*

sarva-haraś cāham: "I will come as death personified and steal everything." (Bg. 10.34) Somehow or other one's hard-earned material opulence will be stolen, and therefore, as mentioned in this verse, one should not work uselessly like the foolish honey-bee.

ŚB 11.8.16

सुदुःखोपार्जितैर्वित्तैराशासानां गृहाशिषः ।
मधुहेवाग्रतो भुङ्क्ते यतिर्वै गृहमेधिनाम् ॥ १६ ॥

su-duḥkhopārjitair vittair
āśāsānāṁ gṛhāśiṣaḥ
madhu-hevāgrato bhuṅkte
yatir vai gṛha-medhinām

Synonyms

su-duḥkha — with great struggle; *upārjitaiḥ* — that which is acquired; *vittaiḥ* — material opulence; *āśāsānām* — of those fervently desiring; *gṛha* — related to domestic enjoyment; *āśiṣaḥ* — blessings; *madhu-hā* — the person who steals honey from the bees; *iva* — like; *agrataḥ* — first, before others; *bhuṅkte* — enjoys; *yatiḥ* — a saintly mendicant; *vai* — certainly; *gṛha-medhinām* — of those dedicated to material family life.

Translation

Just as a hunter takes away the honey laboriously produced by

the honeybees, similarly, saintly mendicants such as brahmacārīs and sannyāsīs are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

Purport

The scriptures state: "Saintly mendicants in the *sannyāsa* order of life and *brahmacārīs* have first right to enjoy the sumptuous foodstuffs produced by the householders. If the householders enjoy such foodstuffs without first offering them in charity to the mendicants, such neglectful householders must undergo the lunar fast called *cāndrāyaṇam.*" In family life one must overcome the natural tendency toward selfishness by giving abundant charity. Modern society foolishly does not observe such Vedic injunctions, and as a result the world has become overrun by envious *gṛha-medhīs,* or persons wholly and solely dedicated to personal gratification in family life. Therefore, the whole world is seized in an uncontrollable spasm of violence and suffering. If one wants to live peacefully one must follow the Vedic injunctions regulating family life. Although the householders work very hard to accumulate money, the saintly *sannyāsīs* and *brahmacārīs* have the right to first enjoy the fruits of such labor. The conclusion is that one should give first priority to spiritual advancement in Kṛṣṇa consciousness and thus perfect one's life. Then even without personal endeavor, one will be supplied all of one's necessities by the mercy of the Personality of Godhead.

ŚB 11.15.23

परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् ।
पिण्डं हित्वा विशेत् प्राणो वायुभूत: षडङ्‌घ्रिवत् ॥ २३ ॥

para-kāyaṁ viśan siddha
ātmānaṁ tatra bhāvayet
piṇḍaṁ hitvā viśet prāṇo
vāyu-bhūtaḥ ṣaḍaṅghri-vat

Synonyms

para — of another; *kāyam* — the body; *viśan* — desiring to enter; *siddhaḥ* — one perfected in *yoga* practice; *ātmānam* — oneself; *tatra* — in that body; *bhāvayet* — imagines; *piṇḍam* — one's own gross body; *hitvā* — giving up; *viśet* — one should enter; *prāṇaḥ* — in the subtle body; *vāyu-bhūtaḥ* — becoming just like the wind; *ṣaṭ-aṅghri-vat* — like the bee, who easily moves from one flower to another.

Translation

When a perfect yogī desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body through the pathways of air, as easily as a bee leaves one flower and flies into another.

Purport

As air is inhaled into the body through the nostrils and mouth, similarly, the life air of the *yogī's* subtle body travels through the pathways of external air and easily enters into the body of another person, just as the bee easily flies from flower to flower. One may admire a heroic man or beautiful woman and desire to experience life within their extraordinary material body. Such opportunities are available through the mystic perfection called *para-kāya-praveśanam.* Pure devotees, being absorbed in meditation upon the spiritual form of the Supreme Personality of Godhead, are not actually attracted to any material body. Thus the devotees remain transcendental and satisfied on the platform of eternal life.

ŚB 11.29.49

भवभयमपहन्तुं ज्ञानविज्ञानसारं
निगमकृदुपजह्ने भृङ्गवद् वेदसारम् ।
अमृतमुदधितश्चापाययद् भृत्यवर्गान्
पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥ ४९ ॥

bhava-bhayam apahantuṁ jñāna-vijñāna-sāraṁ
nigama-kṛd upajahre bhṛṅga-vad veda-sāram
amṛtam udadhitaś cāpāyayad bhṛtya-vargān
puruṣam ṛṣabham ādyaṁ kṛṣṇa-saṁjñaṁ nato 'smi

Synonyms

bhava — of material life; *bhayam* — the fear; *apahantum* — in order to take away; *jñāna-vijñāna* — of knowledge and self-realization; *sāram* — the essence; *nigama* — of the *Vedas*; *kṛt* — the author; *upajahre* — delivered; *bhṛṅga-vat* — like a bee; *veda-sāram* — the essential meaning of the *Vedas*; *amṛtam* — the nectar; *udadhitaḥ* — from the ocean; *ca* — and; *apāyayat* — made to drink; *bhṛtya-vargān* — His many devotees; *puruṣam* — to the Supreme Personality of Godhead; *ṛṣabham* — the greatest; *ādyam* — the first of all beings; *kṛṣṇa-saṁjñam* — named Lord Kṛṣṇa; *nataḥ* — bowed down; *asmi* — I am.

Translation

I offer my obeisances to that Supreme Personality of Godhead, the original and greatest of all beings, Lord Śrī Kṛṣṇa. He is the author of the Vedas, and just to destroy His devotees' fear of material existence, like a bee He has collected this nectarean essence of all knowledge and self-realization. Thus He has awarded to His many devotees this nectar from the ocean of bliss, and by His mercy they have drunk it.

Purport

Just as a bee extracts nectar from a flower without harming the flower, Lord Śrī Kṛṣṇa extracts the essence of all Vedic knowledge without disturbing the elaborate system of Vedic advance-

ment. In other words, Lord Śrī Kṛṣṇa establishes Himself as the goal of Vedic knowledge without destroying preliminary, inferior processes that may be applicable to grossly materialistic men. Śrī Śukadeva Gosvāmī thus concludes by offering his obeisances to the spiritual master of the entire universe, Lord Śrī Kṛṣṇa.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Bhakti-yoga."

ŚB 12.8.18-20

तदाश्रमपदं पुण्यं पुण्यद्रुमलताञ्चितम् ।
पुण्यद्विजकुलाकीर्णं पुण्यामलजलाशयम् ॥ १८ ॥
मत्तभ्रमरसङ्गीतं मत्तकोकिलकूजितम् ।
मत्तबर्हिनटाटोपं मत्तद्विजकुलाकुलम् ॥ १९ ॥
वायुः प्रविष्ट आदाय हिमनिर्झरशीकरान् ।
सुमनोभिः परिष्वक्तो ववावुत्तम्भयन् स्मरम् ॥ २० ॥

tad-āśrama-padaṁ puṇyaṁ
puṇya-druma-latāñcitam
puṇya-dvija-kulākīrṇaṁ
puṇyāmala-jalāśayam

matta-bhramara-saṅgītaṁ
matta-kokila-kūjitam
matta-barhi-naṭāṭopaṁ
matta-dvija-kulākulam

vāyuḥ praviṣṭa ādāya
hima-nirjhara-śīkarān
sumanobhiḥ pariṣvakto
vavāv uttambhayan smaram

Synonyms

tat — his; *āśrama-padam* — place of hermitage; *puṇyam* — pious; *puṇya* — pious; *druma* — with trees; *latā*— and creepers; *añcitam* — specially marked; *puṇya* — pious; *dvija* — of *brāhmaṇa* sages; *kula* — with the groups; *ākīrṇam* — brimming; *puṇya* — pious; *amala* — spotless; *jala-āśayam* — having reservoirs of water; *matta* — maddened; *bhramara* — of bees; *saṅgītam* — with singing; *matta* — maddened; *kokila* — of cuckoos; *kūjitam* — with cooing; *matta* — maddened; *barhi* — of peacocks; *naṭa-āṭopam* — with the frenzy of dancing; *matta* — maddened; *dvija* — of birds; *kula* — with the families; *ākulam* — filled; *vāyuḥ* — the wind of the Malaya Hills; *praviṣṭaḥ* — entering; *ādāya* — taking up; *hima* — chilling; *nirjhara* — of the waterfalls; *śīkarān* — the drops of mist; *sumanobhiḥ* — by the flowers; *pariṣvaktaḥ* — being embraced; *vavau* — blew; *uttambhayan* — evoking; *smaram* — Cupid.

Translation

Groves of pious trees decorated the holy āśrama of Mārkaṇḍeya Ṛṣi, and many saintly brāhmaṇas lived there, enjoying the abundant pure, sacred ponds. The āśrama resounded with the

buzzing of intoxicated bees and the cooing of excited cuckoos, while jubilant peacocks danced about. Indeed, many families of maddened birds crowded that hermitage. The springtime breeze sent by Lord Indra entered there, carrying cooling drops of spray from nearby waterfalls. Fragrant from the embrace of forest flowers, that breeze entered the hermitage and began evoking the lusty spirit of Cupid.

CC Ādi 2.2

কৃষ্ণোৎকীর্ত্তনগাননর্তনকলাপাথোজনি-ভ্রাজিতা
সদ্ভক্তাবলিহংসচক্রমধুপশ্রেণীবিহারাস্পদম্ ।
কর্ণানন্দিকলধ্বনির্বহতু মে জিহ্বামরুপ্রাঙ্গণে
শ্রীচৈতন্যদয়ানিধে তব লসল্লীলাসুধাস্বর্ধুনী ॥ ২ ॥

kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājitā
sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihārāspadam
karṇānandi-kala-dhvanir vahatu me jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-līlā-sudhā-svardhunī

Synonyms

kṛṣṇa — of the holy name of Lord Kṛṣṇa; *utkīrtana* — loud chanting; *gāna* — singing; *nartana* — dancing; *kalā* — of the other fine arts; *pāthaḥ-jani* — with lotuses; *bhrājitā* — beautified; *sat-bhakta* — of pure devotees; *āvali* — rows; *haṁsa* — of swans; *cakra* — *cakravāka* birds; *madhu-pa* — and bumble bees; *śreṇī*— like swarms; *vihāra* — of pleasure; *āspadam* — the abode; *karṇa-ānandi* — gladdening the ears; *kala* — melodious; *dhvaniḥ* — sound; *vahatu* — let it flow; *me* — my; *jihvā* — of the tongue; *maru* — desertlike; *prāṅgaṇe* — in the courtyard; *śrī-caitanya dayā-nidhe* — O Lord Caitanya, ocean of mercy; *tava* — of You; *lasat* — shining; *līlā-sudhā* — of the nectar of the pastimes; *svardhunī* — the Ganges.

Translation

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desertlike tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

Purport

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desertlike tongue. Despite crying in various conferences, therefore, the desertlike tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Śrī Caitanya Mahāprabhu, who are compared to swans swimming around the beautiful lotus feet of Śrī Caitanya Mahāprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moist-

ened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Śrī Caitanya Mahāprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahāprabhus but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare — as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

CC Ādi 4.196

upetya pathi sundarī-tatibhir ābhir abhyarcitaṁ
smitāṅkura-karambitair naṭad-apāṅga-bhaṅgī-śataiḥ
stana-stavaka-sañcaran-nayana-cañcarīkāñcalaṁ
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

Synonyms

upetya — having mounted their palaces; *pathi* — on the path; *sundarī-tatibhiḥ ābhiḥ* — by the women of Vraja; *abhyarcitam* — who is worshiped; *smita-aṅkura-karambitaiḥ* — intermingled with the sprouts of gentle smiles; *naṭat* — dancing; *apāṅga* — of glances; *bhaṅgī-śataiḥ* — with a hundred manners; *stana-stavaka* — the multitude of breasts; *sañcarat* — wandering about; *nayana* — of the two eyes; *cañcarīka* — like bees; *añcalam* — Him whose corners; *vraje* — in Vraja; *vijayinam* — coming; *bhaje* — I worship; *vipina-deśataḥ* — from the forest; *keśavam* — Lord Keśava.

Translation

"I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopīs, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopīs' breasts."

Purport

This statement appears in the *Keśavāṣṭaka* (8) of the *Stava-mālā,* compiled by Śrīla Rūpa Gosvāmī.

CC Ādi 5.190

rāṅgā-yaṣṭi haste dole yena matta siṁha
cāri-pāśe veḍi āche caraṇete bhṛṅga

Synonyms

rāṅgā-yaṣṭi — a red stick; *haste* — in the hand; *dole* — moves; *yena* — like; *matta* — mad; *siṁha* — lion; *cāri-pāśe* — all around; *veḍi* — surrounding; *āche* — there is; *caraṇete* — at the lotus feet; *bhṛṅga* — bumblebees.

Translation

His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.

CC Ādi 5.191

pāriṣada-gaṇe dekhi' saba gopa-veśe
'kṛṣṇa' 'kṛṣṇa' kahe sabe saprema āveśe

Synonyms

pāriṣada-gaṇe — associates; *dekhi'* — seeing; *saba* — all; *gopa-veśe* — in the dress of cowherd boys; *kṛṣṇa kṛṣṇa* — Kṛṣṇa, Kṛṣṇa; *kahe* — says; *sabe* — all; *sa-prema* — of ecstatic love; *āveśe* — in absorption.

Translation

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Kṛṣṇa, Kṛṣṇa," absorbed in

ecstatic love.

CC Ādi 11.1

nityānanda-padāmbhoja-
bhṛṅgān prema-madhūnmadān
natvākhilān teṣu mukhyā
likhyante katicin mayā

Synonyms

nityānanda — of Lord Śrī Nityānanda; *pada-ambhoja* — lotus feet; *bhṛṅgān* — the bumblebees; *prema* — of love of Godhead; *madhu* — by the honey; *unmadān* — maddened; *natvā* — offering obeisances; *akhilān* — to all of them; *teṣu* — out of them; *mukhyāḥ* — the chief; *likhyante* — being described; *katicit* — a few of them; *mayā* — by me.

Translation

After offering my obeisances unto all the devotees of Śrī Nityānanda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

CC Ādi 12.1

advaitāṅghry-abja-bhṛṅgāṁs tān
sārāsāra-bhṛto 'khilān
hitvāsārān sāra-bhṛto
naumi caitanya-jīvanān

Synonyms

advaita-aṅghri — the lotus feet of Advaita Ācārya; *abja* — lotus flower; *bhṛṅgān* — bumblebees; *tān* — all of them; *sāra-asāra* — real and not real; *bhṛtaḥ* — accepting; *akhilān* — all of them; *hitvā* — giving up; *asārān*— not real; *sāra-bhṛtaḥ* — those who are real; *naumi* — offer my obeisances; *caitanya-jīvanān* — whose life and soul was Lord Caitanya Mahāprabhu.

Translation

The followers of Śrī Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeisances to Śrī Advaita Ācārya's real followers, whose life and soul was Śrī Caitanya Mahāprabhu.

CC Madhya 6.255

kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ
prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
āvirbhūtas tasya pādāravinde
gāḍhaṁ gāḍhaṁ līyatāṁ citta-bhṛṅgaḥ

Synonyms

kālāt — from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time; *naṣṭam* — destroyed; *bhakti-yogam* — the science of devotional service; *nijam* — which is applicable to Him

only; *yaḥ* — one who; *prāduṣkartum* — to revive; *kṛṣṇa-caitanya-nāmā*— named Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *āvirbhūtaḥ* — who has appeared; *tasya* — His; *pāda-aravinde* — in the lotus feet; *gāḍham gāḍham* — very deeply; *līyatām* — let it be merged; *citta-bhṛṅgaḥ* — my consciousness, like a honeybee.

Translation

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

Purport

As Lord Kṛṣṇa states in the *Bhagavad-gītā* (4.7):

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend Myself."

This is also the case with Caitanya Mahāprabhu's appearance. Śrī Caitanya Mahāprabhu appeared in this world as a disguised incarnation of Kṛṣṇa, but His appearance is confirmed in *Śrīmad-Bhāgavatam,* the *Mahābhārata* and other Vedic

scriptures. He appeared in order to teach the fallen souls in this material world, for in this Age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord's example.

At the conclusion of the *Bhagavad-gītā,* Lord Kṛṣṇa advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Kṛṣṇa; therefore Kṛṣṇa returned with the same mission, but He executed it in a different way. As Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Śrī Caitanya Mahāprabhu, He taught us how to surrender to Kṛṣṇa. Therefore He is praised by the Gosvāmīs: *namo mahā-vadānyāya kṛṣṇa-prema-pradāye te.* Lord Śrī Kṛṣṇa is certainly the Personality of Godhead, but He is not as magnanimous as Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa simply gave orders for one to become His devotee (*man-manā bhava mad-bhaktaḥ*), but Śrī Caitanya Mahāprabhu actually taught the process of Kṛṣṇa consciousness. If one wants to become a devotee of Kṛṣṇa, he must first take shelter of the lotus feet of Śrī Caitanya Mahāprabhu, following in the footsteps of Sārvabhauma Bhaṭṭācārya and other exalted devotees.

CC Madhya 8.5

"śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga"

Synonyms

śrī-nṛsiṁha — Lord Nṛsiṁha with Lakṣmī; *jaya nṛsiṁha* — all glories to Lord Nṛsiṁha; *jaya jaya* — again and again glories; *nṛsiṁha* — to Nṛsiṁhadeva; *prahlāda-īśa* — to the Lord of Prahlāda Mahārāja; *jaya* — all glories; *padmā* — of the goddess of fortune; *mukha-padma* — of the lotuslike face; *bhṛṅga* — the bee.

Translation

"'All glories to Nṛsiṁhadeva! All glories to Nṛsiṁhadeva, who is the Lord of Prahlāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.'

Purport

The goddess of fortune is always embraced by Lord Nṛsiṁhadeva. This is mentioned in the commentary on *Śrīmad- Bhāgavatam* written by the great commentator Śrīla Śrīdhara Svāmī. The following verse was composed by Śrīdhara Svāmī in his commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* (10.87.1):

vāg-īśā yasya vadane   lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit   taṁ nṛsiṁham ahaṁ bhaje

"Lord Nṛsiṁhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing the goddess of fortune to His chest. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsiṁhadeva."

Similarly, in his commentary on the First Canto of *Śrīmad-Bhāgavatam* (1.1.1), Śrīdhara Svāmī describes Lord Nṛsiṁhadeva in this way:

prahlāda-hṛdayāhlādaṁ bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande pārīndra-vadanaṁ harim

"Let me offer my obeisances unto Lord Nṛsiṁhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."

CC Madhya 12.214

śrī-mukha-sundara-kānti bāḍhe kṣaṇe kṣaṇe
koṭi-bhakta-netra-bhṛṅga kare madhu-pāne

Synonyms

śrī-mukha — of His beautiful face; *sundara-kānti* — attractive luster; *bāḍhe* — increases; *kṣaṇe kṣaṇe* — at every moment; *koṭi-bhakta* — of millions of devotees; *netra-bhṛṅga* — eyes like bumblebees; *kare* — engaged; *madhu-*

pāne — in drinking the honey.

Translation

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

CC Madhya 12.211

tṛṣārta prabhura netra — bhramara-yugala
gāḍha tṛṣṇāya piye kṛṣṇera vadana-kamala

Synonyms

tṛṣā-ārta — thirsty; *prabhura* — of Lord Śrī Caitanya Mahāprabhu; *netra* — eyes; *bhramara-yugala* — like two bumblebees; *gāḍha* — deep; *tṛṣṇāya* — in thirst; *piye* — drinks; *kṛṣṇera* — of Lord Kṛṣṇa; *vadana-kamala* — the lotuslike face.

Translation

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself.

CC Madhya 13.128

ihāṅ lokāraṇya, hātī, ghoḍā, ratha-dhvani
tāhāṅ puṣpāraṇya, bhṛṅga-pika-nāda śuni

Synonyms

ihāṅ — at this place, Kurukṣetra; *loka-araṇya* — too great a crowd of people; *hātī* — elephants; *ghoḍā* — horses; *ratha-dhvani* — the rattling sound of chariots; *tāhāṅ* — there, in Vṛndāvana; *puṣpa-araṇya* — the garden of flowers; *bhṛṅga* — of bumblebees; *pika* — of the birds; *nāda* — sound; *śuni* — I hear.

Translation

"In Kurukṣetra there are crowds of people, elephants and horses, and also the rattling of chariots. But in Vṛndāvana there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

CC Madhya 14.97

vṛkṣa-vallī praphullita prabhura daraśane
bhṛṅga-pika gāya, vahe śītala pavane

Synonyms

vṛkṣa-vallī — trees and creepers; *praphullita* — joyful; *prabhura* — of Śrī Caitanya Mahāprabhu; *daraśane*— by the sight; *bhṛṅga* — bumblebees; *pika* — birds; *gāya* — chant; *vahe* — were blowing; *śītala* — cool; *pavane* — breezes.

Translation

There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

CC Madhya 15.243

tumi ta' īśvara, muñi — kṣudra jīva chāra
eka-grāsa mādhukarī karaha aṅgīkāra

Synonyms

tumi — You; *ta'* — certainly; *īśvara* — the Supreme Personality of Godhead; *muñi* — I; *kṣudra jīva* — insignificant living being; *chāra* — worthless; *eka-grāsa* — one small quantity; *mādhu-karī* — as collected by the bees; *karaha* — please do; *aṅgīkāra* — accept.

Translation

"You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore please accept a little quantity of food from my house."

Purport

A *sannyāsī* is expected to collect a little food from each and every householder. That is to say, he should take whatever he

requires to eat. This system is called *mādhukarī*. The word *mādhukarī* comes from the word *madhukara* and means “honey-collecting bees.” Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. *Sannyāsīs* should collect a little from each and every householder and should eat simply what is necessary to maintain the body. Being a *sannyāsī*,Lord Caitanya Mahāprabhu could collect a little food from the house of Sārvabhauma Bhaṭṭācārya, and this was the Bhaṭṭācārya’s request. Compared to the food eaten by the Lord on other occasions, the Bhaṭṭācārya’s feast was not even a morsel. This is what the Bhaṭṭācārya is pointing out to the Lord.

CC Madhya 17.199

śuka, pika, bhṛṅga prabhure dekhi’ ‘pañcama’ gāya
śikhi-gaṇa nṛtya kari’ prabhu-āge yāya

Synonyms

śuka — parrots; *pika* — cuckoos; *bhṛṅga* — bumblebees; *prabhure* — Śrī Caitanya Mahāprabhu; *dekhi’* — seeing; *pañcama* — the fifth musical note; *gāya* — sing; *śikhi-gaṇa* — peacocks; *nṛtya* — dancing; *kari’* — performing; *prabhu-āge* — in front of Śrī Caitanya Mahāprabhu; *yāya* — go.

Translation

Bumblebees and birds like the parrot and cuckoo all began to

sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

CC Madhya 19.128

'vipra-gṛhe' sthūla-bhikṣā, kāhāṅ mādhu-karī
śuṣka ruṭī-cānā civāya bhoga parihari'

Synonyms

vipra-gṛhe — in the house of a *brāhmaṇa*; *sthūla-bhikṣā* — full meals; *kāhāṅ* — sometimes; *mādhu-karī* — begging little by little, like honeybees; *śuṣka* — dry; *ruṭī* — bread; *cānā* — chickpeas; *civāya* — chew; *bhogaparihari'* — giving up all kinds of material enjoyment.

Translation

"Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they take only some dry bread and fried chickpeas.

CC Madhya 23.60

citra-jalpera daśa aṅga — prajalpādi-nāma
'bhramara-gītā'ra daśa śloka tāhāte pramāṇa

Synonyms

citra-jalpera — of the mad talks; *daśa* — ten; *aṅga* —

parts; *prajalpa-ādi-nāma* — named *prajalpa* and so on; *bhramara-gītāra* — of Rādhārāṇī's talks with the bumblebee (*Śrīmad-Bhāgavatam,* Canto Ten, chapter forty-seven); *daśa śloka* — ten verses; *tāhāte* — in that matter; *pramāṇa* — the evidence.

Translation

"Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called 'The Song to the Bumblebee.'

Purport

Imaginative mad talks, known as *citra-jalpa,* can be divided into ten categories — *prajalpa, parijalpa, vijalpa, ujjalpa, sañjalpa, avajalpa, abhijalpa, ājalpa, pratijalpa* and *sujalpa.* There are no English equivalents for these different features of *jalpa* (imaginative talk).

CC Madhya 24.175

'muni'-śabde — pakṣī, bhṛṅga; 'nirgranthe' — mūrkha-jana
kṛṣṇa-kṛpāya sādhu-kṛpāya doṅhāra bhajana

Synonyms

muni-śabde — by the word *muni*; *pakṣī* — bird; *bhṛṅga* — bumblebee; *nirgranthe* — by the word *nirgrantha*; *mūrkha-ja-*

na — foolish people; *kṛṣṇa-kṛpāya* — by the mercy of Lord Kṛṣṇa; *sādhu-kṛpāya* — by the mercy of a devotee; *doṅhāra bhajana* — engages in devotional service of both (Kṛṣṇa and his spiritual master or the *sādhu*).

Translation

"The word 'muni' also means 'bird' and 'bumblebee.' The word 'nirgrantha' refers to foolish people. By the mercy of Kṛṣṇa, such creatures contact a sādhu [spiritual master] and thus engage in devotional service.

CC Madhya 24.177

ete 'linas tava yaśo 'khila-loka-tīrthaṁ
gāyanta ādi-puruṣānupathaṁ bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍhaṁ vane 'pi na jahaty anaghātma-daivam

Synonyms

ete — all these; *alinaḥ* — bees; *tava* — Your; *yaśaḥ* — reputation; *akhila* — all; *loka-tīrtham* — auspicious for the planets; *gāyante* — are singing; *ādi-puruṣa* — O original person; *anu-patham* — along the path; *bhajante* — they are engaged in transcendental loving service; *prāyaḥ* — almost; *amī* — these; *muni-gaṇāḥ*— great saintly persons; *bhavadīya* — in relation with You; *mukhyāḥ* — very advanced

devotees; *gūḍham* — unknown; *vane* — in the forest; *api* — although; *na* — not; *jahati* — give up; *anagha* — O personality of transcendental goodness; *ātma-daivam* — their worshipable Deity.

Translation

"'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

Purport

This is a quotation from *Śrīmad-Bhāgavatam* (10.15.6). Kṛṣṇa and Balarāma were just on the verge of boyhood and were entering the forest of Vṛndāvana when Kṛṣṇa began to offer prayers to please Balarāma.

CC Madhya 25.273

kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhṛṅga-gaṇa

Synonyms

kṛṣṇa-bhakti-siddhānta-gaṇa — the conclusive understanding of devotional service to Kṛṣṇa; *yāte* — by which; *praphulla* — enlivened; *padma-vana* — the forest of lotus flowers; *tāra madhu* — the honey collected from those lotus flowers; *kari' āsvādana* — relishing; *prema-rasa* — of transcendental love of Kṛṣṇa; *kumuda-vane* — in the forest of *kumuda* flowers (a type of lotus); *praphullita* — being jubilant; *rātri-dine* — day and night; *tāte* — in that forest of lotus flowers; *carāo* — make wander; *manaḥ-bhṛṅga-gaṇa* — the bumblebees of your minds.

Translation

Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendentally satisfied.

CC Antya 1.158

su-gandhau mākanda-prakara-makarandasya madhure
vinisyande vandī-kṛta-madhupa-vṛndaṁ muhur idam
kṛtāndolaṁ mandonnatibhir anilaiś candana-girer
mamānandaṁ vṛndā-vipinam atulaṁ tundilayati

Synonyms

su-gandhau — in the fragrance; *mākanda-prakara* — of the bunches of mango buds; *makarandasya* — of the honey; *madhure* — sweet; *vinisyande* — in the oozing; *vandī-kṛta* — grouped together; *madhupa-vṛndam* — bumblebees; *muhuḥ* — again and again; *idam* — this; *kṛta-andolam* — agitated; *manda-unnatibhiḥ* — moving softly; *anilaiḥ* — by the breezes; *candana-gireḥ* — from the Malaya Hills; *mama* — My; *ānandam* — pleasure; *vṛndā-vipinam* — the forest of Vṛndāvana; *atulam* — very much; *tundilayati* — increases more and more.

Translation

"'The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vṛndāvana is increasing My transcendental pleasure.'

Purport

This verse from the *Vidagdha-mādhava* (1.23) is spoken by Lord Kṛṣṇa Himself.

CC Antya 1.159

vṛndāvanaṁ divya-latā-parītaṁ

latāś ca puṣpa-sphuritāgra-bhājaḥ
puṣpāṇi ca sphīta-madhu-vratāni
madhu-vratāś ca śruti-hāri-gītāḥ

Synonyms

vṛndāvanam — the forest of Vṛndāvana; *divya-latā-parītam* — surrounded by transcendental creepers; *latāḥ ca* — and the creepers; *puṣpa* — by flowers; *sphurita* — distinguished; *agra-bhājaḥ* — possessing ends; *puṣpāṇi* — the flowers; *ca* — and; *sphīta-madhu-vratāni* — having many maddened bumblebees; *madhu-vratāḥ* — the bumblebees; *ca* — and; *śruti-hāri-gītāḥ* — whose songs defeat the Vedic hymns and are pleasing to the ear.

Translation

"'My dear friend, see how this forest of Vṛndāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.'

Purport

This verse from the *Vidagdha-mādhava* (1.24) is spoken by Lord Balarāma to His friend Śrīdāmā.

CC Antya 1.160

kvacid bhṛṅgī-gītaṁ kvacid anila-bhaṅgī-śiśiratā
kvacid vallī-lāsyaṁ kvacid amala-mallī-parimalaḥ
kvacid dhārā-śālī karaka-phala-pālī-rasa-bharo
hṛṣīkāṇāṁ vṛndaṁ pramadayati vṛndāvanam idam

Synonyms

kvacit — somewhere; *bhṛṅgī-gītam* — the humming songs of the bumblebees; *kvacit* — somewhere; *anila-bhaṅgī-śiśiratā* — coolness from the waves of the mild breezes; *kvacit* — somewhere; *vallī-lāsyam* — the dancing of the creepers; *kvacit* — somewhere; *amala-mallī-parimalaḥ* — the pure fragrance of the *mallikā*flowers; *kvacit* — somewhere; *dhārā-śālī* — abounding in showers; *karaka-phala-pālī* — of pomegranate fruits; *rasa-bharaḥ* — overabundance of juice; *hṛṣīkāṇām* — of the senses; *vṛndam* — to the group; *pramadayati* — is giving pleasure; *vṛndāvanam* — the forest of Vṛndāvana; *idam* — this.

Translation

"'My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

Purport

This verse from the *Vidagdha-mādhava* (1.31) is spoken by Lord Kṛṣṇa to His cowherd friend Madhumaṅgala.

CC Antya 1.166

jaṅghādhas-taṭa-saṅgi-dakṣiṇa-padaṁ kiñcid vibhugna-trikaṁ
sāci-stambhita-kandharaṁ sakhi tiraḥ-sañcāri-netrāñcalam
vaṁśīṁ kuṭmalite dadhānam adhare lolāṅgulī-saṅgatāṁ
riṅgad-bhrū-bhramaraṁ varāṅgi paramānandaṁ puraḥ svī-kuru

Synonyms

jaṅghā — of the shin; *adhaḥ-taṭa* — at the lower border; *saṅgi* — connected; *dakṣiṇa-padam* — the right foot; *kiñcit* — slightly; *vibhugna-trikam* — the middle of the body bent in three places; *sāci-stambhita-kandharam* — whose neck is fixed in a curve to the side; *sakhi* — O friend; *tiraḥ-sañcāri* — roaming sideways; *netra-añcalam* — whose borders of the eyes; *vaṁśīm* — flute; *kuṭmalite* — shut like a flower bud; *dadhānam* — placing; *adhare* — on the lips; *lola-aṅgulī-saṅgatām* — joined with fingers moving here and there; *riṅgat-bhrū* — whose slowly moving eyebrows; *bhramaram* — like bumblebees; *vara-aṅgi* — O most beautiful one; *parama-ānandam* — the personality of bliss; *puraḥ* — situated in front; *svī-kuru* — just accept.

Translation

"'O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before You full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.'

Purport

This verse from the *Lalita-mādhava-nāṭaka* (4.27), a ten-act play by Śrīla Rūpa Gosvāmī, is spoken by Lalitādevī to Rādhārāṇī.

CC Antya 1.171

pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ
smara-dhanur anubandhi-bhrū-latā-lāsya-bhājaḥ
mada-kala-cala-bhṛṅgī-bhrānti-bhaṅgīṁ dadhāno
hṛdayam idam adāṅkṣīt pakṣmalākṣyāḥ kaṭākṣaḥ

Synonyms

pramada — of joy; *rasa-taraṅga* — by the continuous waves of the mellow; *smera* — mildly smiling; *gaṇḍa-sthalāyāḥ* — whose cheeks; *smara-dhanuḥ* — the bow of Cupid; *anubandhi* — related with; *bhrū-latā* — of the arched eyebrows; *lāsya* — dancing; *bhājaḥ* — of one who has; *mada-kala* —

intoxicated; *cala* — unsteady; *bhṛṅgī-bhrānti* — the moving to and fro of bees; *bhaṅgīm* — the semblance of; *dadhānaḥ* — giving; *hṛdayam idam* — this heart; *adāṅkṣīt* — has bitten; *pakṣmala* — possessing exquisite eyelashes; *akṣyāḥ* — of whose two eyes; *kaṭa-akṣaḥ* — the glance.

Translation

"'When Śrīmatī Rādhārāṇī smiles, waves of joy flow over Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.'"

Purport

This verse from the *Vidagdha-mādhava* (2.51) is also spoken by Lord Kṛṣṇa.

CC Antya 11.53

haridāsa nijāgrete prabhure vasāilā
nija-netra — dui bhṛṅga — mukha-padme dilā

Synonyms

haridāsa — Ṭhākura Haridāsa; *nija-agrete* — in front of himself; *prabhure vasāilā* — made the Lord sit down; *nija-netra* — his eyes; *dui bhṛṅga* — as if two bumblebees; *mukha-padme* — on the lotus face; *dilā* — he fixed.

Translation

Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

CC Antya 15.33

kaccit tulasi kalyāṇi
govinda-caraṇa-priye
saha tvāli-kulair bibhrad
dṛṣṭas te ’ti-priyo ’cyutaḥ

Synonyms

kaccit — whether; *tulasi* — O *tulasī* plant; *kalyāṇi* — all-auspicious; *govinda-caraṇa* — to Govinda's lotus feet; *priye* — very dear; *saha* — with; *tvā* — you; *ali-kulaiḥ* — bumblebees; *bibhrat* — bearing; *dṛṣṭaḥ* — has been seen; *te* — your; *ati-priyaḥ* — very dear; *acyutaḥ* — Lord Kṛṣṇa.

Translation

"'O all-auspicious tulasī plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?

CC Antya 15.51

bāhuṁ priyāṁsa upadhāya gṛhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kiṁ vābhinandati caran praṇayāvalokaiḥ

Synonyms

bāhum — arm; *priyā-aṁse* — on the shoulder of His beloved; *upadhāya* — placing; *gṛhīta* — having taken; *padmaḥ* — a lotus flower; *rāma-anujaḥ* — Lord Balarāma's younger brother (Kṛṣṇa); *tulasikā* — because of the garland of *tulasī* flowers; *ali-kulaiḥ* — by bumblebees; *mada-andhaiḥ* — blinded by the fragrance; *anvīyamānaḥ* — being followed; *iha* — here; *vaḥ* — of you; *taravaḥ* — O trees; *praṇāmam* — the obeisances; *kim vā* — whether; *abhinandati* — welcomes; *caran* — while passing; *praṇaya-avalokaiḥ* — with glances of love.

Translation

Lord Caitanya continued, "'O trees, kindly tell us whether Balarāma's younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasī flowers.

Purport

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.12).

CC Antya 15.52

priyā-mukhe bhṛṅga paḍe, tāhā nivārite
līlā-padma cālāite haila anya-citte

Synonyms

priyā-mukhe — on His beloved's face; *bhṛṅga* — the bumblebees; *paḍe* — fall; *tāhā* — that; *nivārite* — to prevent; *līlā* — the pastimes; *padma* — the lotus flower; *cālāite* — causing to move; *haila* — was; *anya-citte*— diverted in the mind.

Translation

"'To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

CC Antya 18.25

tābhir yutaḥ śramam apohitum aṅga-saṅga-
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ
gandharva-pālibhir anudruta āviśad vāḥ
śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ

Synonyms

tābhiḥ — by them (the *gopīs*); *yutaḥ* —
accompanied; *śramam* — fatigue; *apohitum* — to remove; *aṅga-saṅga* — by touching of the bodies; *ghṛṣṭa* — crushed; *srajaḥ* — from the flower
garland; *saḥ* — He; *kuca-kuṅkuma* — by *kuṅkuma* on the breasts; *rañjitāyāḥ* — colored; *gandharva-pa* — like celestial beings of Gandharvaloka; *alibhiḥ* — by bees; *anudrutaḥ* — followed; *āviśat* — entered; *vāḥ* — the water; *śrāntaḥ* — being fatigued; *gajībhiḥ* — by she-elephants; *ibha* — of
elephants; *rāṭ* — the king; *iva* — like; *bhinna-setuḥ*— beyond the Vedic principles of morality.

Translation

"As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kuṅkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance."

Purport

This verse is from *Śrīmad-Bhāgavatam* (10.33.22).

CC Antya 19.80

praphullita vṛkṣa-vallī, — yena vṛndāvana
śuka, śārī, pika, bhṛṅga kare ālāpana

Synonyms

praphullita — fully blossomed; *vṛkṣa-vallī* — trees and creepers; *yena vṛndāvana* — exactly resembling Vṛndāvana; *śuka* — the male parrots; *śārī* — the female parrots; *pika* — the cuckoos; *bhṛṅga* — the bumblebees; *kare* — do; *ālāpana* — talking with one another.

Translation

In the garden were fully blossomed trees and creepers exactly like those in Vṛndāvana. Bumblebees and birds like the śuka, śārī and pika talked with one another.

CC Antya 19.99

ei-mata gaurahari, gandhe kaila mana curi,
bhṛṅga-prāya iti-uti dhāya
yāya vṛkṣa-latā-pāśe, kṛṣṇa sphure — sei āśe,
kṛṣṇa nā pāya, gandha-mātra pāya

Synonyms

ei-mata — in this way; *gaurahari* — Śrī Caitanya Mahāprabhu; *gandhe* — by the scent; *kaila* — did; *manacuri* — stealing of the mind; *bhṛṅga-prāya* — just like a bumblebee; *iti-*

uti dhāya — wanders here and there; *yāya* — goes; *vṛkṣa-latā-pāśe* — by the side of the trees and creepers; *kṛṣṇa sphure* — Lord Kṛṣṇa will appear; *sei āśe* — by that hope; *kṛṣṇa nā pāya* — does not obtain Kṛṣṇa; *gandha-mātra pāya* — gets only the scent.

Translation

Śrī Caitanya Mahāprabhu, His mind thus stolen by the scent of Kṛṣṇa's body, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Kṛṣṇa would appear, but instead He found only that scent.

CC Antya 20.154

caritam amṛtam etac chrīla-caitanya-viṣṇoḥ
śubha-dam aśubha-nāśi śraddhayāsvādayed yaḥ
tad-amala-pada-padme bhṛṅgatām etya so 'yaṁ
rasayati rasam uccaiḥ prema-mādhvīka-pūram

Synonyms

caritam — the character and activities; *amṛtam* — nectarean; *etat* — this; *śrīla* — most opulent; *caitanya* — Lord Caitanya Mahāprabhu; *viṣṇoḥ* — of Him who is Lord Viṣṇu Himself, the Supreme Personality of Godhead; *śubha-dam* — giving auspiciousness; *aśubha-nāśi* — destroying all inauspiciousness; *śraddhayā*— with faith and love; *āsvādayet* — should taste; *yaḥ* — anyone who; *tat-amala-pada-padme* — at the spotless lotus feet of the Supreme Personality of

Godhead; *bhṛṅgatām etya* — becoming like a bumblebee; *saḥ* — that person; *ayam* — this; *rasayati* — tastes; *rasam* — transcendental mellow; *uccaiḥ* — a large quantity; *prema-mādhvīka* — of the wine of ecstatic love; *pūram* — full.

Translation

Śrī Caitanya-caritāmṛta is filled with the activities of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Himself. It invokes all good fortune and destroys everything inauspicious. If one tastes the nectar of Śrī Caitanya-caritāmṛta with faith and love, I become like a bumblebee tasting the honey of transcendental love from his lotus feet.

CC Antya 20.156

parimala-vāsita-bhuvanaṁ sva-rasonmādita-rasajña-rolambam
giridhara-caraṇāmbhojaṁ kaḥ khalu rasikaḥ samīhate hātum

Synonyms

parimala — with the scent; *vāsita* — perfumed; *bhuvanam* — the whole world; *sva-rasa-unmādita* — inspired by their own mellows; *rasa-jña* — devotees; *rolambam* — like bumblebees; *giridhara-caraṇa-ambhojam* — the lotus feet of Lord Giridhārī; *kaḥ* — who; *khalu* — certainly; *rasikaḥ* — a realized soul; *samīhate hātum* — endeavors to give up.

Translation

Realized devotees are like bumblebees maddened by their own mellows at Kṛṣṇa's lotus feet. The scent of those lotus feet perfumes the entire world. Who is the realized soul that could give them up?

MM mantra 52

yasya priyau śruti-dharau kavi-loka-vīrau
mitrau dvi-janma-vara-padma-śarāv abhūtām
tenāmbujākṣa-caraṇāmbuja-ṣaṭ-padena
rājñā kṛtā kṛtir iyaṁ kulaśekhareṇa

SYNONYMS:

yasya — whose; *priyau* — beloved; *śruti-dharau* — expert in knowledge of the Vedas; *kavi* — of poets; *loka* — in the society; *vīrau* — eminent leaders; *mitrau* — two friends; *dvi-janma* — of the brāhmaṇas; *vara* — superior; *padma* — of the lotus; *śarau* — stems; *abhūtām* — have become; *tena* — by him; *ambuja-akṣa* — of the lotus-eyed Lord; *caraṇa-ambuja* — at the lotus feet; *ṣaṭ-padena* — by the bee; *rājñā* — by the king; *kṛtā* — made; *kṛtiḥ*— composition; *iyam* — this; *kulaśekhareṇa* — by Kulaśekhara.

TRANSLATION:

This work was composed by King Kulaśekhara, a bee at the lotus feet of the lotus-eyed Lord. The king's two beloved friends are the twin stems of the exquisite lotus of the brāhmaṇa com-

munity, expert Vedic scholars renowned as leaders of the community of poets.

Purport:

Like a bee at the lotus feet of Lord Kṛṣṇa, King Kulaśekhara has made honey in the form of his exquisite poetry, which overflows with nectarean descriptions of the Supreme Lord. He has also cried out to the Lord for deliverance from the ocean of material suffering. By using a wide repertoire of metaphors, and by speaking from the depth of sincere Vaiṣṇava feelings, he has made his readers indebted to him. Now they may also become bees and drink the honey of the Mukunda-mālā-stotra.

Among the twenty-six qualities of a devotee, one is that he is a kavi, or poet. The subject of a devotee's chanting and hearing comprises the superexcellent name, form, qualities, and pastimes of Kṛṣṇa. The qualified kavi receives Kṛṣṇa consciousness faithfully in paramparā and renders it into excellent poems and discourses. Thus it is said of the Śrīmad-Bhāgavatam that "it emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit [of the desire tree of Vedic literature] has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls" (*SB* 1.1.3). Describing the contribution of Śukadeva Gosvāmī to the Bhāgavatam,Prabhupāda writes, "The Vedic fruit which is mature and ripe in knowledge is spoken through the lips of Śrī Śukadeva Gosvāmī, who is compared to the parrot not for his ability to recite the Bhāgavatam exactly as he heard it from his learned father, but for his ability to present the work in a manner

that would appeal to all classes of men." Like Śukadeva, King Kulaśekhara has imbibed the Vedic conclusions and added to them his own taste of devotional mellows.

In his Govinda-līlāmṛta, Śrī Kṛṣṇadāsa Kavirāja ends each chapter of his work with a statement similar to King Kulaśekhara's here. He writes, śrī-caitanya-padāravinda-madhupa-śrī-rūpa-sevā-phale: "This book is the ripened fruit of my service to Śrīla Rūpa Gosvāmī, who is a bumblebee relishing honey at the lotus feet of Śrī Caitanya Mahāprabhu."

The honey-sweet nectarean rasa of Kṛṣṇa consciousness is also expressed by Bilvamaṅgala Ṭhākura in his *Śrī Kṛṣṇa-karṇāmṛta* (92):

madhuraṁ madhuraṁ vapur asya vibhor
madhuraṁ madhuraṁ vadanaṁ madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuram

"This transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter. But His soft smile, which has the fragrance of honey, is sweeter still."

Wasp & Drone

ŚB 7.10.39

एनः पूर्वकृतं यत् तद् राजानः कृष्णवैरिणः ।
जहुस्तेऽन्ते तदात्मानः कीटः पेशस्कृतो यथा ॥ ३९ ॥

enaḥ pūrva-kṛtaṁ yat tad
rājānaḥ kṛṣṇa-vairiṇaḥ
jahus te 'nte tad-ātmānaḥ
kīṭaḥ peśaskṛto yathā

Synonyms

enaḥ — this sinful activity (of blaspheming the Supreme Lord); *pūrva-kṛtam* — executed in previous births; *yat* — which; *tat* — that; *rājānaḥ* — kings; *kṛṣṇa-vairiṇaḥ* — always acting as enemies of Kṛṣṇa; *jahuḥ* — gave up; *te* — all of them; *ante* — at the time of death; *tat-ātmānaḥ* — attaining the same spiritual body and form; *kīṭaḥ* — a worm; *peśaskṛtaḥ* — (captured by) a black drone; *yathā* — just like.

Translation

Not only Śiśupāla and Dantavakra but also many, many other kings who acted as enemies of Kṛṣṇa attained salvation at the time of death. Because they thought of the Lord, they received spiritual bodies and forms the same as His, just as worms captured by a black drone obtain the same type of body as the drone.

Purport

The mystery of yogic meditation is explained here. Real *yo-*

gīs always meditate on the form of Viṣṇu within their hearts. Consequently, at the time of death they give up their bodies while thinking of the form of Viṣṇu and thus attain Viṣṇuloka, Vaikuṇṭhaloka, where they receive bodily features the same as those of the Lord. From the Sixth Canto we have already learned that when the Viṣṇudūtas came from Vaikuṇṭha to deliver Ajāmila, they looked exactly like Viṣṇu, with four hands and the same features as Viṣṇu. Therefore, we may conclude that if one practices thinking of Viṣṇu and is fully absorbed in thinking of Him at the time of death, one returns home, back to Godhead. Even enemies of Kṛṣṇa who thought of Kṛṣṇa in fear (*bhaya*), such as King Kaṁsa, received bodies in a spiritual identity similar to that of the Lord.

ŚB 10.67.7

पुरुषान् योषितो दृप्तः क्ष्माभृद्द्रोणीगुहासु सः ।
निक्षिप्य चाप्यधाच्छैलैः पेशष्कारीव कीटकम् ॥ ७ ॥

puruṣān yoṣito dṛptaḥ
kṣmābhṛd-droṇī-guhāsu saḥ
nikṣipya cāpyadhāc chailaiḥ
peśaṣkārīva kīṭakam

Synonyms

puruṣān — men; *yoṣitaḥ* — and women; *dṛptaḥ* — audacious; *kṣmā-bhṛt* — of a mountain; *droṇī* — within a valley; *guhāsu* — inside caves; *saḥ* — he; *nikṣipya* — casting; *ca* — and; *apyadhāt* — sealed; *śailaiḥ* — with large

stones; *peśaṣkārī* — a wasp; *iva* — as; *kīṭakam* — a small insect.

Translation

Just as a wasp imprisons smaller insects, he arrogantly threw both men and women into caves in a mountain valley and sealed the caves shut with boulders.

ŚB 11.7.33-35

पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः ।
कपोतोऽजगरः सिन्धुः पतङ्गो मधुकृद् गजः ॥ ३३ ॥
मधुहाहरिणो मीनः पिङ्गला कुररोऽर्भकः ।
कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ॥ ३४ ॥
एते मे गुरवो राजन् चतुर्विंशतिराश्रिताः ।
शिक्षा वृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥ ३५ ॥

pṛthivī vāyur ākāśam
āpo 'gniś candramā raviḥ
kapoto 'jagaraḥ sindhuḥ
pataṅgo madhukṛd gajaḥ

madhu-hā hariṇo mīnaḥ
piṅgalā kuraro 'rbhakaḥ
kumārī śara-kṛt sarpa
ūrṇanābhiḥ supeśakṛt

ete me guravo rājan
catur-viṁśatir āśritāḥ
śikṣā vṛttibhir eteṣām

anvaśikṣam ihātmanaḥ

Synonyms

pṛthivī — the earth; *vāyuḥ* — the air; *ākāśam* — the sky; *āpaḥ* — the water; *agniḥ* — the fire; *candramāḥ* — the moon; *raviḥ* — the sun; *kapotaḥ* — the pigeon; *ajagaraḥ* — the python; *sindhuḥ* — the sea; *pataṅgaḥ* — the moth; *madhu-kṛt* — the honeybee; *gajaḥ* — the elephant; *madhu-hā* — the honey thief; *hariṇaḥ* — the deer; *mīnaḥ* — the fish; *piṅgalā* — the prostitute named Piṅgalā; *kuraraḥ* — the *kurara* bird; *arbhakaḥ* — the child; *kumārī* — the young girl; *śara-kṛt* — the arrow maker; *sarpaḥ* — the serpent; *ūrṇa-nābhiḥ* — the spider; *supeśa-kṛt* — the wasp; *ete* — these; *me* — me; *guravaḥ* — spiritual masters; *rājan* — O King; *catuḥ-viṁśatiḥ* — twenty-four; *āśritāḥ* — taken shelter of; *śikṣā* — instruction; *vṛttibhiḥ* — from the activities; *eteṣām* — of them; *anvaśikṣam* — I have properly learned; *iha* — in this life; *ātmanaḥ* — about the self.

Translation

O King, I have taken shelter of twenty-four gurus, who are the following: the earth, air, sky, water, fire, moon, sun, pigeon and python; the sea, moth, honeybee, elephant and honey thief; the deer, the fish, the prostitute Piṅgalā, the kurara bird and the child; and the young girl, arrow maker, serpent, spider and wasp. My dear King, by studying their activities I have learned the science of the self.

Purport

The wasp is known as *supeśa-kṛt* because it causes the insect that it kills to take a beautiful form in the next life.

ŚB 11.9.23

कीटः पेशस्कृतं ध्यायन् कुड्यां तेन प्रवेशितः ।
यातिं तत्सात्मतां राजन् पूर्वरूपमसन्त्यजन् ॥ २३ ॥

kīṭaḥ peśaskṛtaṁ dhyāyan
kuḍyāṁ tena praveśitaḥ
yāti tat-sātmatāṁ rājan
pūrva-rūpam asantyajan

Synonyms

kīṭaḥ — an insect; *peśaskṛtam* — a wasp; *dhyāyan* — meditating on; *kuḍyām* — in his hive; *tena* — by the wasp; *praveśitaḥ* — forced to enter; *yāti* — he goes; *tat* — of the wasp; *sa-ātmatām* — the same state of existence; *rājan* — O King; *pūrva-rūpam* — the previous body; *asantyajan* — not giving up.

Translation

O King, once a wasp forced a weaker insect to enter his hive

and kept him trapped there. In great fear the weak insect constantly meditated upon his captor, and without giving up his body, he gradually achieved the same state of existence as the wasp. Thus one achieves a state of existence according to one's constant concentration.

Purport

The following question may be raised: Since the weaker insect in this story did not physically change his body, how can it be said that he achieved the same state of existence as the wasp? Actually, by constant meditation upon a particular object one's consciousness becomes filled with its qualities. Due to extreme fear the smaller insect was absorbed in the characteristics and activities of the large wasp and thus entered into the existence of the wasp. Due to such meditation, he actually took the body of a wasp in his next life.

Similarly, although we are conditioned souls, if we absorb our consciousness in Lord Kṛṣṇa we can become liberated even before giving up our present body. If our intelligence becomes steady on the spiritual platform by understanding that Lord Kṛṣṇa is everything, then we can give up unnecessary consciousness of the external body and absorb ourselves in the spiritual pastimes of Vaikuṇṭha. Thus even before death one can raise

oneself to the spiritual platform and enjoy life as a liberated soul. Or, if one is a stubborn fool, then even in this life one can become just like an animal, such as a hog or a dog, constantly thinking of eating and sex life. But human life is actually meant for understanding the science of consciousness and the future results of our meditation.

CC Madhya 20.132

'ei sthāne āche dhana' — yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe

Synonyms

ei sthāne — at this place; *āche* — is; *dhana* — treasure; *yadi* — if; *dakṣiṇe* — on the southern side; *khudibe* — you will dig; *bhīmarula-barulī* — wasps and drones; *uṭhibe* — will rise; *dhana* — the riches; *nā pāibe* — you will not get.

Translation

"The astrologer said, 'The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

CC Madhya 20.135

pūrva-dike tāte māṭī alpa khudite
dhanera jhāri paḍibeka tomāra hātete

Synonyms

pūrva-dike — on the eastern side; *tāte* — there; *māṭī* — the dirt; *alpa* — small quantity; *khudite* — digging; *dhanera* — of the treasure; *jhāri* — the pot; *paḍibeka* — you will get; *tomāra* — your; *hātete* — in the hands.

Translation

"'However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.'

Purport

The Vedic literatures, including the *Purāṇas,* state that according to the position of the conditioned soul, there are different processes — *karma-kāṇḍa, jñāna-kāṇḍa,* the yogic process and the *bhakti-yoga* process. *Karma-kāṇḍa* is compared to wasps and drones that will simply bite if one takes shelter of them. *Jñāna-kāṇḍa,* the speculative process, is simply like a ghost who creates mental disturbances. *Yoga,* the mystic process, is compared to a black snake that devours people by the impersonal cultivation of *kaivalya.*However, if one takes to *bhakti-yoga,* he becomes quickly successful. In other words, through *bhakti-yoga,*one's hands touch the hidden treasure without difficulty.

The goal of all the revealed scriptures and Vedic injunctions is Kṛṣṇa, as He Himself says in the *Bhagavad-gītā* (15.15): *vedaiś ca*

sarvair aham eva vedyaḥ. Since the *Vedas* enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, and since no Vedic process but devotional service will enable one to do this, one has to take to devotional service. According to the *Bhagavad-gītā* (18.55), only the *bhakti* process is said to be definitive. *Bhaktyā mām abhijānāti.* This is the conclusive statement of the *Vedas,* and one has to accept this process if one is serious in searching for Kṛṣṇa, the Supreme Personality of Godhead. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following statement: "The eastern side represents devotional service to Lord Kṛṣṇa. The southern side represents the process of fruitive activity (*karma-kāṇḍa*), which ends in material gain. The western side represents *jñāna-kāṇḍa,* the process of mental speculation, or sometimes *siddhi-kāṇḍa,* the mystic *yoga* system. The northern side represents mystic *yoga,* or sometimes the speculative method." It is only the eastern side, devotional service, that enables one to attain life's real goal. On the southern side, there are fruitive activities, by which one is subject to the punishment of Yamarāja. When one follows the system of fruitive activity, his material desires remain prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot become free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic *yoga* process is compared to a black snake that devours the living entity and injects him with poison. The

ultimate goal of the *yoga* system is to become one with the Absolute. This means finishing one's personal existence. But the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. The *Bhagavad-gītā* confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A *yakṣa,* a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called *rakṣiṣyatīti viśvāsaḥ* or (in the Bengali poetry of Bhaktivinoda Ṭhākura's *Śaraṇāgati*) *'avaśya rakṣibe kṛṣṇa'* — *viśvāsa pālana.* The surrendered soul must accept the fact that his real protector is Kṛṣṇa, not his material acquisitions.

Considering all these points, devotional service to Kṛṣṇa is the real treasure house for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by the black snake of the *yoga* system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual

platform, he will be disturbed and will again return to the material platform. According to *Śrīmad-Bhāgavatam* (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Such people may become *sannyāsīs,* but unless they take shelter of Kṛṣṇa's lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one's spiritual life is lost. This is to be understood as being devoured by the black snake.

Kṛṣṇa, the Supreme Personality of Godhead 15

"Generally, living entities in the mode of darkness obtain the bodies of trees. The impersonalist philosophers are in that darkness, but they eradicate it by taking full advantage of Your presence. I think the drones that are buzzing all around You must have been Your devotees in their past lives. They cannot leave Your company because no one can be a better, more affectionate master than You. You are the supreme and original Personality of Godhead, and the drones are just trying to spread Your glories by chanting at every moment. I think some of them must be great sages, devotees of Your Lordship, and they are disguising themselves in the form of drones because they are unable to give up Your company even for a moment. My dear brother, You are the supreme worshipable Godhead. Just see how the peacocks are

dancing before You in great ecstasy. The deer, whose behavior is just like that of the *gopīs,* are welcoming You with the same affection. And the cuckoos who are residing in this forest are welcoming You with their joyful, sweet cries because they consider that Your appearance in their home is so auspicious. Even though they are trees and animals, these residents of Vṛndāvana are glorifying You. They are prepared to welcome You to the best of their ability, as is the practice of great souls in receiving another great soul at home. As for the land, it is so pious and fortunate because the footprints of Your lotus feet are marking its body. "...... "In this way, Lord Kṛṣṇa and Balarāma began to enjoy the residents of Vṛndāvana to Their full satisfaction as They herded the calves and cows on the bank of the Yamunā. In some places Kṛṣṇa and Balarāma were accompanied by Their friends. The boys were singing, imitating the humming sound of the drones and accompanying Kṛṣṇa and Balarāma, who were garlanded with forest flowers. While walking, the boys sometimes imitated the quacking sound of the swans in the lakes, or when they saw the peacocks dancing, they imitated them before Kṛṣṇa. Kṛṣṇa also moved His neck, imitating the dancing and making His friends laugh." ..." When Kṛṣṇa and Balarāma entered the village of Vṛndāvana along with Their friends, They played Their flutes, and the boys praised Their uncommon activities in the forest. Their faces were decorated with *tilaka*and smeared with the dust raised by the cows, and Kṛṣṇa's head was decorated with a peacock feather. Both He and Balarāma played Their flutes, and the young *gopīs* were joyous to see Kṛṣṇa returning home. All the *gopīs* in Vṛndāvana remained very morose on account of Kṛṣṇa's absence. All day they were thinking of Kṛṣṇa in the forest or of Him herding cows in the pasture. When they saw Kṛṣṇa returning, all their anxieties were

immediately relieved, and they began to look at His face the way drones hover over the honey of the lotus flower. When Kṛṣṇa entered the village, the young *gopīs* smiled and laughed. Kṛṣṇa, while playing the flute, enjoyed the beautiful smiling faces of the *gopīs*."

Kṛṣṇa, the Supreme Personality of Godhead 21

The Gopīs Attracted by the Flute (CHAPTER 21)

With the arrival of the beautiful autumn season, the waters in the lakes and rivers became as clear as crystal and filled with fragrant lotus flowers, and breezes blew very pleasantly. At that time Kṛṣṇa entered the forest of Vṛndāvana with the cows and cowherd boys. Kṛṣṇa was very much pleased with the atmosphere of the forest, where flowers bloomed and bees and drones hummed very jubilantly. While the birds, trees and plants were all looking very happy, Kṛṣṇa, tending the cows and accompanied by Śrī Balarāma and the cowherd boys, began to vibrate His transcendental flute. After hearing the vibration of the flute of Kṛṣṇa, the *gopīs* in Vṛndāvana remembered Him and began to talk amongst themselves about how nicely Kṛṣṇa was playing His flute. When the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became disturbed, and they were unable to describe completely the beautiful vibration. While discussing the transcendental vibration, they remembered also

how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a Vaijayantī necklace. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, which is always glorified by the footprints of Kṛṣṇa and His companions.

Kṛṣṇa, the Supreme Personality of Godhead 59

Actually, Kṛṣṇa had purposely taken His wife Satyabhāmā with Him so that she could collect the *pārijāta*with her own hand. But the denizens of the heavenly planets, including Indra, were very irritated. Without their permission, Satyabhāmā had uprooted a *pārijāta* tree, which is not to be found on the earth planet. Indra, along with other demigods, offered opposition to Kṛṣṇa and Satyabhāmā for taking away the tree, but in order to please His favorite wife Satyabhāmā, Kṛṣṇa became determined and adamant, so there was a fight between the demigods and Kṛṣṇa. As usual, Kṛṣṇa came out victorious, and He triumphantly brought the *pārijāta* tree chosen by His wife to this earth planet, to Dvārakā. After this, the tree was installed in the palace garden of Satyabhāmā. On account of this extraordinary tree, the garden house of Satyabhāmā became extraordinarily beautiful. As the *pārijāta* tree came down to the earthly planet, the fragrance of its flowers also came down, and the celestial drones migrated to this earth in search of their

fragrance and honey.

The Nectar of Devotion 30

ARGUMENTATIVENESS

Madhumaṅgala was an intimate friend of Kṛṣṇa coming from the *brāhmaṇa* community. Kṛṣṇa's friends were mostly cowherd boys belonging to the *vaiśya* community, but there were others who belonged to the *brāhmaṇa* community. Actually, in Vṛndāvana the *vaiśya* community and the *brāhmaṇa* community are considered prominent. This Madhumaṅgala one day addressed Kṛṣṇa in this fashion: "My dear friend, I can see that You are not aware of the peacock feathers that are falling on the ground, and at the same time You are unmindful of the flower garlands that are offered to You. I think I can guess the reason for Your absentmindedness when I see Your two eyes flying over to the eyes of Śrīmatī Rādhārāṇī, just like black drones flying to lotus flowers." This is an instance of an argumentative suggestion in ecstatic love.

The Nectar of Devotion 42

"Another friend once informed Kṛṣṇa, "When one of Your friends was feeling much separation from You, there were tears covering his lotus eyes, and so the black drones of sleep became discouraged from entering his eyes and left that place." When there is a lotus flower, the black drones fly into it to collect honey. The eyes of Kṛṣṇa's friend are compared to the lotus

flower, and because they were full of tears the black drones of sleep could not collect honey from his lotus eyes and therefore left the place. In other words, because he was too much afflicted, his eyes were full of tears and he could not sleep. This is an example of staying up at night because of separation from

Kṛṣṇa."

The Nectar of Devotion 43

Someone informed Kṛṣṇa about the madness of mother Yaśodā in the following words: "In madness mother Yaśodā has addressed the *kadamba* trees and inquired from them, 'Where is my son?' Similarly, she has addressed the birds and the drones and inquired from them whether Kṛṣṇa has passed before them, and she has inquired if they can say anything about You. In this way, mother Yaśodā in illusion was asking everybody about You, and she has been wandering all over Vṛndāvana." This is madness in separation from Kṛṣṇa.

The Nectar of Devotion 44

As far as *māna,* or anger, is concerned, there is the following incident described in *Gīta-govinda:* "When Śrīmatī Rādhārāṇī saw Kṛṣṇa enjoying Himself in the company of several other *gopīs,* She became a little jealous because Her special prestige was being dimmed. Therefore, She immediately left the scene and took shelter in a nice flower bush where the black drones were humming. Then, hiding Herself behind the creepers, She began to express Her sorrow to one of Her consorts." This is an instance of a seeming disagreement.

CC Ādi 7.20-21

sei pañca-tattva mili' pṛthivī āsiyā
pūrva-premabhāṇḍārera mudrā ughāḍiyā

pāṅce mili' luṭe prema, kare āsvādana
yata yata piye, tṛṣṇā bāḍhe anukṣaṇa

Synonyms

sei — those; *pañca-tattva* — five truths; *mili'* — combined together; *pṛthivī* — on this earth; *āsiyā* — descending; *pūrva* — original; *prema-bhāṇḍārera* — the store of transcendental love; *mudrā* — seal; *ughāḍiyā* — opening; *pāṅce mili'* — mixing together all these five; *luṭe* — plunder; *prema* — love of Godhead; *kare āsvādana* — taste; *yata yata* — as much as; *piye* — drink; *tṛṣṇā* — thirst; *bāḍhe* — increases; *anukṣaṇa* — again and again.

Translation

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered

the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

Purport

Śrī Caitanya Mahāprabhu is called *mahā-vadānyāvatāra* because although He is Śrī Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Śrī Kṛṣṇa. When Lord Śrī Kṛṣṇa Himself was personally present, He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Śrī Rūpa Gosvāmī, therefore, could understand that Lord Caitanya was none other than Śrī Kṛṣṇa Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

CC Ādi 7.24

luṭiyā, khāiyā, diyā, bhāṇḍāra ujāḍe
āścarya bhāṇḍāra, prema śata-guṇa bāḍe

Synonyms

luṭiyā — plundering; *khāiyā* — eating; *diyā* —

distributing; *bhāṇḍāra* — store; *ujāḍe* — emptied; *āścarya* — wonderful; *bhāṇḍāra* — store; *prema* — love of Godhead; *śata-guṇa* — one hundred times; *bāḍe* — increases.

Translation

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

Purport

A pseudo incarnation of Kṛṣṇa once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term that applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Kṛṣṇa is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Kṛṣṇa conscious, there would be no scarcity of love of Godhead, nor would there be insuffi-

ciency in providing for their maintenance. Our Kṛṣṇa consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity. Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Pañca-tattva, this movement will go on unchecked by imitation *svāmīs, sannyāsīs,* religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Kṛṣṇa consciousness movement should not be afraid of such rascals and fools.

Synonyms Index

akṣi-bhṛṅgaiḥ — with their beelike eyes — SB 10.15.43

ali — by the bees — SB 4.6.12, SB 10.34.22

ali — bees — SB 4.25.17

ali — bumblebees — SB 8.8.41-46

ali — with bumblebees — SB 9.18.6-7

ali — of the bumblebees — SB 10.13.5

ali — with bees — SB 10.15.3

ali — of bees — SB 10.30.7, SB 10.35.8-11

ali — and bees — SB 10.46.9-13, SB 10.69.1-6

ali-kulaiḥ — by the many bees — SB 10.30.12

ali-kulaiḥ — bumblebees — CC Antya 15.33

ali-kulaiḥ — by bumblebees — CC Antya 15.51

ali-vat — like bees — SB 3.15.49

alibhiḥ — by the bees — SB 3.15.40

alibhiḥ — by bees — SB 3.28.30, SB 10.33.22, CC Antya 18.25

alibhiḥ — beelike — SB 4.26.23

alikulaiḥ — by the bumblebees — SB 8.2.23-24

alinaḥ — bees — SB 10.15.6, CC Madhya 24.177

aliṣu — the bees — SB 10.15.10-12

aliṣu — bees — SB 10.70.2

anugaiḥ — by the black bees — SB 2.9.14

bhramantyāḥ — who has been wandering — SB 10.60.43

bhramara — of bees — SB 3.21.41, SB 12.8.18-20

bhramara — big black bees — SB 4.7.20

bhramara — bumblebees — SB 4.24.22

bhramara — the bees — SB 10.33.15

bhramara-gītāra — of Rādhārāṇī's talks with the bumblebee (Śrīmad-Bhāgavatam, Canto Ten, chapter forty-seven) — CC

Madhya 23.60

bhramara-yugala — like two bumblebees — CC Madhya 12.211

bhramarāḥ — bees — SB 10.59.40

bhramaram — and bees — SB 10.18.7

bhramaram — like bumblebees — CC Antya 1.166

bhramataḥ — who has been wandering — SB 10.51.53

bhṛṅga — bees — SB 8.15.20

bhṛṅga — bumblebees — SB 9.6.45-46, CC Adi 5.190, CC Madhya 14.97, CC Madhya 17.199

bhṛṅga — with bees — SB 10.21.2

bhṛṅga — of bees — SB 10.33.24

bhṛṅga — by bees — SB 10.90.1-7

bhṛṅga — the bee — CC Madhya 8.5

bhṛṅga — of bumblebees — CC Madhya 13.128

bhṛṅga — bumblebee — CC Madhya 24.175

bhṛṅga — the bumblebees — CC Antya 15.52, CC Antya 19.80

bhṛṅga-adhipe — king of the bumblebees — SB 3.15.18

bhṛṅga-nikaram — possessing swarms of bumblebees — SB 5.2.13

bhṛṅga-prāya — just like a bumblebee — CC Antya 19.99

bhṛṅga-vat — like a bee — SB 11.29.49

bhṛṅgaiḥ — with the bumblebees — SB 10.12.7-11

bhṛṅgān — the bumblebees — CC Adi 11.1

bhṛṅgān — bumblebees — CC Adi 12.1

bhṛṅgatām etya — becoming like a bumblebee — CC Antya 20.154

bhṛṅgī-bhrānti — the moving to and fro of bees — CC Antya 1.171

bhṛṅgī-gītam — the humming songs of the bumblebees — CC Antya 1.160

cañcarīka — like bees — CC Adi 4.196

citta-bhṛṅgaḥ — my consciousness, like a honeybee — CC Madhya 6.255

dui bhṛṅga — as if two bumblebees — CC Antya 11.53

dvi-repha — bees — SB 3.15.28

dvi-repha — with bees — SB 3.28.15

dvija-ali-kula-sannāda-stavakāḥ — the birds, especially the cuckoos, and swarms of bees began to chant in sweet voices, as if praying to the Supreme Personality of Godhead — SB 10.3.1-5

dvirepha — of bees — SB 10.60.3-6

dvirephām — surrounded by bumblebees — SB 8.8.17

jhillī — of crickets or a kind of bee — SB 5.13.5

madhu-hā — the one who steals the honey from the beehive — SB 11.8.15

madhu-hā — the person who steals honey from the bees — SB 11.8.16

madhu-karaḥ — the bumblebee — SB 4.18.2

madhu-karam — a honeybee — SB 10.47.11

mādhu-karī — as collected by the bees — CC Madhya 15.243

mādhu-karī — begging little by little, like honeybees — CC Madhya 19.128

mādhu-karīm — of the honeybee — SB 11.8.9

madhu-kṛt — the honeybee — SB 11.7.33-35

madhu-pa — and bumble bees — CC Adi 2.2

madhu-vrata — of bees always hankering for honey — SB 8.18.3

madhu-vrata — of bees — SB 8.20.32-33

madhu-vrata-pateḥ — of the king of the bees — SB 3.16.20

madhu-vratāḥ — the bumblebees — CC Antya 1.159

madhu-vrataiḥ — with bumblebees — SB 4.9.63

madhu-vrataiḥ — with bees — SB 8.15.12

madhu-vratam — with bees — SB 3.33.18

madhu-vratāt — from the bumblebee — SB 7.13.36

madhukara — of bees — SB 5.2.6

madhukāra — bees that go from flower to flower to collect honey — SB 7.13.35

madhukara-anupadavīm — the road followed in pursuance of devotees who are attached like bumblebees — SB 5.14.1

madhukara-nikara-ākṛtibhiḥ — by the bumblebees — SB 5.17.13

madhukara-vrāta — of the bees — SB 5.25.7

madhukarīm iva — like a honeybee — SB 5.2.6

madhupa — O bumblebee — SB 10.47.12

madhupa-vṛndam — bumblebees — CC Antya 1.158

madhuvrata — of bumblebees — SB 3.28.28

madhuvrata-varūtha — of bumblebees — SB 8.8.24

makṣikā — the bee — SB 11.8.11

makṣikā — honeybee — SB 11.8.12

makṣikābhiḥ — by honeybees, or the husbands or family members — SB 5.13.10

manaḥ-alibhiḥ — by the bees of the mind — SB 4.4.15

manaḥ-bhṛṅga-gaṇa — the bumblebees of your minds — CC Madhya 25.273

netra-bhṛṅga — eyes like bumblebees — CC Madhya 12.214

peśaskṛtā — by a bee — SB 7.1.28-29

rolambam — like bumblebees — CC Antya 20.156

sāram-ga — realist, like the bees — SB 1.18.7

sāraṅgaḥ — a bee — SB 4.30.32

ṣaṭ-aṅghre — O bee (six-footed one) — SB 10.47.14

ṣaṭ-aṅghri — of bumblebees — SB 4.29.53, SB 4.29.54

ṣaṭ-aṅghri-vat — like the bee, who easily moves from one flower to another — SB 11.15.23

ṣaṭ-aṅghribhiḥ — with bees — SB 3.23.14-15

ṣaṭ-pada — bees — SB 8.2.14-19

ṣaṭ-padaiḥ — by bees — SB 10.47.6

ṣaṭ-padam — bees — SB 4.6.29

ṣaṭ-padām — bumblebees, which have six legs — SB 8.8.15

sat-padam — with bees — SB 10.32.11-12

ṣaṭ-padena — by the bee — MM mantra 52

ṣaṭpadaḥ — the honeybee — SB 11.8.10

sphīta-madhu-vratāni — having many maddened bumblebees — CC Antya 1.159

tam — that (bee) — SB 7.1.28-29

tat — of that bee — SB 7.1.28-29

Wasp

bhīmarula-barulī — wasps and drones — CC Madhya 20.132

peśaṣkārī — a wasp — SB 10.67.7

peśaskṛtam — a wasp — SB 11.9.23

supeśa-kṛt — the wasp — SB 11.7.33-35

tat — of the wasp — SB 11.9.23

tena — by the wasp — SB 11.9.23

Drone

bhīmarula-barulī — wasps and drones — CC Madhya 20.132

bhramara-śriyaḥ — decorated by drones — SB 1.6.12

peśaskṛtaḥ — (captured by) a black drone — SB 7.10.39

CHAPTER FORTY-SEVEN

The Song of the Bee

This chapter describes how Uddhava, on the order of Lord Śrī Kṛṣṇa, delivered the Lord's message to the *gopīs,* consoled them and then returned to Mathurā.

When the young maidens of Vraja saw lotus-eyed Uddhava, who wore a yellow garment and attractive earrings, they were astonished at how much he resembled Kṛṣṇa. Thinking "Who is this?" they approached and encircled him. When they realized that Kṛṣṇa must have sent him, they brought him to a secluded place where he could speak to them confidentially.

The *gopīs* then began to remember the pastimes they had enjoyed with Śrī Kṛṣṇa, and putting aside all ordinary propriety and shyness, they loudly wept. One *gopī,* while deeply meditating on Her association with Kṛṣṇa, noticed a bumblebee before Her. Imagining the bee to be a messenger from Him, She said, "Just as bees wander among various flowers, Śrī Kṛṣṇa has abandoned the young girls of Vraja and developed affection for other women." The *gopī* continued to speak in this way, contrasting Her own supposed ill fortune to Her rival lovers' good fortune, all the while

glorifying the names, forms, qualities and pastimes of Lord Kṛṣṇa. She then declared that although Kṛṣṇa may have abandoned the *gopīs,* they could not possibly stop remembering Him for even a moment.

Uddhava tried to console the damsels of Vraja, who were so anxious to see Kṛṣṇa once again. Uddhava explained, "While ordinary persons must perform many pious deeds to qualify as servants of Lord Kṛṣṇa, you simple cowherd girls are so extremely fortunate that the Lord has favored you with the very highest degree of pure devotion for Him." Uddhava then related to them the Lord's message.

Quoting Lord Kṛṣṇa, Uddhava said, "I am the Supreme Soul and supreme shelter of all. By My potencies I create, maintain and destroy the cosmos. I am indeed most dear to you *gopīs,* but to increase your attraction for Me and intensify your remembrance of Me, I left you. After all, when a woman's beloved is far away, she fixes her mind upon him constantly. By incessantly remembering Me, you are sure to regain My association without delay.'"

The *gopīs* then asked Uddhava, "Is Kṛṣṇa happy now that Kaṁsa is dead and He can enjoy the company of His family members and the women of Mathurā? Does He still remember all the pastimes He enjoyed with us, such as the *rāsa*dance? Will Śrī Kṛṣṇa once again appear before us and give us ecstasy, just as Lord Indra, with his rain, gives life back to the forests aggrieved by the summer heat? Although we know that the greatest happiness comes from renunciation, we simply cannot stop hoping to attain Kṛṣṇa, for

the marks of His lotus feet are still present throughout the land of Vraja, reminding us of His graceful gait, generous smiles and gentle talks. By all these our hearts have been stolen away."

Having said this, the *gopīs* loudly chanted Lord Kṛṣṇa's names, calling out, "O Govinda, please come and destroy our suffering!" Uddhava then pacified the *gopīs* with statements that dispelled their pain of separation, and they in turn worshiped him as nondifferent from Śrī Kṛṣṇa.

Uddhava stayed in the district of Vraja for several months, giving pleasure to the residents by reminding them about Kṛṣṇa in various ways. Very satisfied at seeing the extent of the *gopīs'* love for the Lord, he declared, "These cowherd girls have perfected their lives by coming to the platform of unalloyed love for Kṛṣṇa. Indeed, even Lord Brahmā is inferior to them. The goddess of fortune herself, who always resides on Kṛṣṇa's chest, could not get the same mercy as that which the *gopīs* obtained during the *rāsa* dance, when Kṛṣṇa embraced their necks with His mighty arms. What, then, to speak of other women! Indeed, I would consider myself most fortunate to take birth as even a bush or creeper that would sometimes be touched by the dust of these *gopīs'* lotus feet."

Finally, Uddhava entreated Nanda Mahārāja and the other cowherd men for permission to go back to Mathurā. Nanda presented him with many gifts and prayed to Uddhava for the ability to always remember Kṛṣṇa. Returning to Mathurā, Uddhava offered Balarāma, Kṛṣṇa and King Ugrasena the gifts sent by Nanda

Mahārāja and described to them everything he had experienced in Vraja.

Texts 1-2

श्रीशुक उवाच
तं वीक्ष्य कृष्णानुचरं व्रजस्त्रियः
प्रलम्बबाहुं नवकञ्जलोचनम् ।
पीताम्बरं पुष्करमालिनं लस-
न्मुखारविन्दं परिमृष्टकुण्डलम् ॥ १ ॥
सुविस्मिताः कोऽयमपीव्यदर्शनः
कुतश्च कस्याच्युतवेषभूषणः ।
इति स्म सर्वाः परिवव्रुरुत्सुका-
स्तमुत्तमःश्लोकपदाम्बुजाश्रयम् ॥ २ ॥

śrī-śuka uvāca
taṁ vīkṣya kṛṣānucaraṁ vraja-striyaḥ
pralamba-bāhuṁ nava-kañja-locanam
pītāmbaraṁ puṣkara-mālinaṁ lasan-
mukhāravindaṁ parimṛṣṭa-kuṇḍalam

su-vismitāḥ ko 'yam apīvya-darśanaḥ
kutaś ca kasyācyuta-veṣa-bhūṣaṇaḥ
iti sma sarvāḥ parivavrur utsukās
tam uttamaḥ-śloka-padāmbujāśrayam

Synonyms

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; *tam* — him; *vīkṣya* — seeing; *kṛṣṇa-anucaram* — the servant of Lord

Kṛṣṇa (Uddhava); *vraja-striyaḥ* — the women of Vraja; *pralamba* — hanging down; *bāhum* — whose arms; *nava* — young; *kañja*— like lotuses; *locanam* — whose eyes; *pīta* — yellow; *ambaram* — wearing a garment; *puṣkara* — of lotuses; *mālinam* — wearing a garland; *lasat* — effulgently glowing; *makha* — whose face; *aravindam* — lotuslike; *parimṛṣṭa* — polished; *kuṇḍalam* — whose earrings; *su-vismitāḥ* — quite astonished; *kaḥ* — who; *ayam* — this; *apīvya* — handsome; *darśanaḥ* — whose appearance; *kutaḥ* — from where; *ca* — and; *kasya* — belonging to whom; *acyuta* — of Kṛṣṇa; *veṣa* — wearing the clothing; *bhūṣaṇaḥ* — and ornaments; *iti* — saying this; *sma* — indeed; *sarvāḥ* — all of them; *parivavruḥ* — surrounded; *utsukāḥ* — eager; *tam* — him; *uttamaḥ-śloka* — of Lord Kṛṣṇa, who is praised by the best poetry; *pada-ambuja* — by the lotus feet; *āśrayam* — who is sheltered.

Translation

Śukadeva Gosvāmī said: The young women of Vraja became astonished upon seeing Lord Kṛṣṇa's servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. "Who is this handsome man?" the gopīs asked. "Where has he come from, and whom does he serve? He's wearing Kṛṣṇa's clothes and ornaments!" Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamaḥśloka, Śrī Kṛṣṇa.

Text 3

तं प्रश्रयेणावनताः सुसत्कृतं
सव्रीडहासेक्षणसूनृतादिभिः ।
रहस्यपृच्छन्नुपविष्टमासने
विज्ञाय सन्देशहरं रमापतेः ॥ ३ ॥

taṁ praśrayeṇāvanatāḥ su-sat-kṛtaṁ
sa-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ
rahasy apṛcchann upaviṣṭam āsane
vijñāya sandeśa-haraṁ ramā-pateḥ

Synonyms

tam — him, Uddhava; *praśrayeṇa* — with humility; *avanatāḥ* — bowed down (the *gopīs*); *su* — properly; *sat-kṛtam* — honored; *sa-vrīḍa* — with shyness; *hāsa* — and smiling; *īkṣaṇa* — by their glances; *sūnṛta* — pleasing words; *ādibhiḥ* — and so forth; *rahasi* — in a secluded place; *apṛcchan* — they inquired; *upaviṣṭam* — who was seated; *āsane* — on a cushion; *vijñāya* — understanding him to be; *sandeśa-haram* — the message carrier; *ramā-pateḥ* — of the master of the goddess of fortune.

Translation

Bowing their heads in humility, the gopīs duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him comfortably and began to question him, for they recognized him to be a messenger from Kṛṣṇa,

the master of the goddess of fortune.

Purport

The chaste *gopīs* were enlivened to see that a messenger had come from Kṛṣṇa. As Uddhava will discover during his stay in Vṛndāvana, the unique *gopīs* could not think of anything but their beloved Kṛṣṇa.

Text 4

जानीमस्त्वां यदुपतेः पार्षदं समुपागतम् ।
भर्त्रेह प्रेषितः पित्रोर्भवान् प्रियचिकीर्षया ॥ ४ ॥

jānīmas tvāṁ yadu-pateḥ
pārṣadaṁ samupāgatam
bhartreha preṣitaḥ pitror
bhavān priya-cikīrṣayā

Synonyms

jānīmaḥ — we know; *tvām* — you; *yadu-pateḥ* — of the chief of the Yadus; *pārṣadam* — the personal associate; *samupāgatam* — arrived here; *bhartrā* — by your master; *iha* — here; *preṣitaḥ* — sent; *pitroḥ* — of His parents; *bhavān* — your good self; *priya* — satisfaction; *cikīrṣayā* — wanting to give.

Translation

[The gopīs said:] We know that you are the personal servant of

Kṛṣṇa, the chief of the Yadus, and that you have come here on the order of your good master, who desires to give pleasure to His parents.

Text 5

अन्यथा गोव्रजे तस्य स्मरणीयं न चक्ष्महे ।
स्नेहानुबन्धो बन्धूनां मुनेरपि सुदुस्त्यजः ॥ ५ ॥

anyathā go-vraje tasya
smaraṇīyaṁ na cakṣmahe
snehānubandho bandhūnāṁ
muner api su-dustyajaḥ

Synonyms

anyathā — otherwise; *go-vraje* — in the cow pasture; *tasya* — for Him; *smaraṇīyam* — that which is worth remembering; *na cakṣmahe* — we do not see; *sneha* — of affection; *anubandhaḥ* — the attachment; *bandhūnām* — to relatives; *muneḥ* — for a sage; *api* — even; *su-dustyajaḥ* — very difficult to abandon.

Translation

We see nothing else He might consider worth remembering in these cow pastures of Vraja. Indeed, the bonds of affection for one's family members are difficult to break, even for a sage.

Text 6

अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् ।
पुम्भिः स्त्रीषु कृता यद्वत् सुमनःस्विव षट्पदैः ॥ ६ ॥

anyeṣv artha-kṛtā maitrī
yāvad-artha-viḍambanam
pumbhiḥ strīṣu kṛtā yadvat
sumanaḥsv iva ṣaṭpadaiḥ

Synonyms

anyeṣu — toward others; *artha* — for some motivation; *kṛtā* — manifested; *maitrī* — friendship; *yāvat* — for as long; *artha*— (as one is fulfilling his) motive; *viḍambanam* — pretense; *pumbhiḥ* — by men; *strīṣu* — for women; *kṛtā* — shown; *yadvat* — as much; *sumanaḥsu* — for flowers; *iva* — as; *ṣaṭ-padaiḥ* — by bees.

Translation

The friendship shown toward others — those who are not family members — is motivated by personal interest, and thus it is a pretense that lasts only until one's purpose is fulfilled. Such friendship is just like the interest men take in women, or bees in flowers.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains here that attractive women, like flowers, possess beauty, fragrance, tenderness, charm and so on. And as bees drink only once of a flower's nectar and

then leave it for another, fickle men abandon beautiful and devoted women to pursue other pleasures. This tendency is condemned here by the *gopīs,* who gave their hearts completely to Śrī Kṛṣṇa. The *gopīs* wanted only to exhibit their charms for Lord Kṛṣṇa's pleasure, and in the pain of separation they questioned the motives of His friendship with them.

These are the transcendental pastimes of the Lord. Both Lord Kṛṣṇa and the *gopīs* are completely liberated souls engaged in spiritual loving affairs. By contrast, our so-called loving affairs, being perverted reflections of the perfect loving relationships in the spiritual world, are polluted with lust, greed, pride and so on. Like all liberated souls, the *gopīs* — and certainly Lord Kṛṣṇa Himself — are eternally free of these lower qualities, and their intense loving affairs are motivated exclusively by unalloyed devotion.

Text 7

निःस्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः ।
अधीतविद्या आचार्यमृत्विजो दत्तदक्षिणम् ॥ ७ ॥

niḥsvaṁ tyajanti gaṇikā
akalpaṁ nṛpatiṁ prajāḥ
adhīta-vidyā ācāryam
ṛtvijo datta-dakṣiṇam

Synonyms

niḥsvam — one without any assets; *tyajanti* —

abandon; *gaṇikāḥ* — prostitutes; *akalpam* — incompetent; *nṛ-patim* — a king; *prajaḥ* — citizens; *adhīta-vidyāḥ* — those who have completed their education; *ācāryam* — the teacher; *ṛtvijaḥ* — priests; *datta* — (the sacrificer) who has given; *dakṣiṇam* — their remuneration.

Translation

Prostitutes abandon a penniless man, subjects an incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice.

Text 8

खगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम् ।
दग्धं मृगास्तथारण्यं जारा भुक्त्वा रतां स्त्रियम् ॥ ८ ॥

khagā vīta-phalaṁ vṛkṣaṁ
bhuktvā cātithayo gṛham
dagdhaṁ mṛgās tathāraṇyaṁ
jārā bhuktvā ratāṁ striyam

Synonyms

khagāḥ — birds; *vīta* — rid; *phalam* — of its fruits; *vṛkṣam* — a tree; *bhuktvā* — having eaten; *ca* — and; *atithayaḥ* — guests; *gṛham* — a house; *dagdham* — burned down; *mṛgāḥ* — animals; *tathā* — similarly; *araṇyam* — a forest; *jārāḥ* — paramours; *bhuktvā* — having

enjoyed; *ratām* — attracted; *striyam* — a woman.

Translation

Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and a lover the woman he has enjoyed, even though she remains attached to him.

Texts 9-10

इति गोप्यो हि गोविन्दे गतवाक्कायमानसाः ।
कृष्णदूते समायाते उद्धवे त्यक्तलौकिकाः ॥ ९ ॥
गायन्त्यः प्रियकर्माणि रुदन्त्यश्च गतह्रियः ।
तस्य संस्मृत्य संस्मृत्य यानि कैशोरबाल्ययोः ॥ १० ॥

iti gopyo hi govinde
gata-vāk-kāya-mānasāḥ
kṛṣṇa-dūte samāyāte
uddhave tyakta-laukikāḥ

gāyantyaḥ prīya-karmāṇi
rudantyaś ca gata-hriyaḥ
tasya saṁsmṛtya saṁsmṛtya
yāni kaiśora-bālyayoḥ

Synonyms

iti — thus; *gopyaḥ* — the *gopīs*; *hi* — indeed; *govinde* — on Govinda; *gata* — focusing; *vāk* — their speech; *kāya* — bodies; *mānasaḥ* — and minds; *kṛṣṇa-dūte* — the messenger of

Kṛṣṇa; *samāyāte* — having arrived and joined them; *uddhave* — Uddhava; *tyakta* — putting aside; *laukikāḥ* — worldly affairs; *gāyantyaḥ* — singing; *priya* — of their beloved; *karmāṇi* — about the activities; *rudantyaḥ* — crying; *ca* — and; *gata-hriyaḥ* — forgetting all shyness; *tasya* — His; *saṁsmṛtyasaṁsmṛtya* — intensely remembering again and again; *yāni* — which; *kaiśora* — of youth; *bālyayoḥ* — and childhood.

Translation

Thus speaking, the gopīs, whose words, bodies and minds were fully dedicated to Lord Govinda, put aside all their regular work now that Kṛṣṇa's messenger, Śrī Uddhava, had arrived among them. Constantly remembering the activities their beloved Kṛṣṇa had performed in His childhood and youth, they sang about them and cried without shame.

Purport

The word *bālyayoḥ* here indicates that ever since their childhood, the *gopīs* had been completely in love with Kṛṣṇa. Thus even though social custom dictated that they not reveal their love to others, they forgot all external considerations and openly wept before Kṛṣṇa's messenger, Uddhava.

Text 11

काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम् ।

प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥ ११ ॥

kācin madhukaraṁ dṛṣṭvā
dhyāyantī kṛṣṇa-saṅgamam
priya-prasthāpitaṁ dūtaṁ
kalpayitvedam abravīt

Synonyms

kācit — one (of the *gopīs*); *madhu-karam* — a honeybee; *dṛṣṭvā* — seeing; *dhyāyantī* — while meditating; *kṛṣṇa-saṅgamam* — on Her association with Kṛṣṇa; *priya* — by Her beloved; *prasthāpitam* — sent; *dūtam* — a messenger; *kalpayitvā* — imagining it; *idam* — the following; *abravīt* — spoke.

Translation

One of the gopīs, while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows.

Purport

Śrīmatī Rādhārāṇī is referred to in this verse as *kācit*, "a certain *gopī*." To establish that this particular *gopī* is in fact Śrīmatī Rādhārāṇī, Śrīla Jīva Gosvāmī quotes the following verses from the *Agni Purāṇa:*

gopyaḥ papracchur ūṣasi

kṛṣṇānucaram uddhavam
harī-līlā-vihārāṁś ca
tatraikāṁ rādhikāṁ vinā

rādhā tad-bhāva-saṁlīnā
vāsanāyā virāmitā
sakhībhiḥ sābhyadhāc chuddha-
vijñāna-guṇa-jṛmbhitam
ijyānte-vāsināṁ veda
caramāṁśa-vibhāvanaiḥ

"At dawn the *gopīs* inquired from Kṛṣṇa's servant, Uddhava, about the Lord's pastimes and recreation. Only Śrīmatī Rādhārāṇī, immersed in thought of Kṛṣṇa, withdrew Her interest in the talks. Then Rādhā, who is worshiped by the residents of Her Vṛndāvana village, spoke up in the midst of Her girlfriends. Her words were full of pure transcendental knowledge and expressed the ultimate portion of the *Vedas.*"

In the *Bhagavad-gītā* (15.15) Lord Kṛṣṇa states, *vedaiś ca sarvair aham eva vedyaḥ:* "By all the *Vedas,* I am to be known." To know Kṛṣṇa is to love Kṛṣṇa, and thus Rādhārāṇī, by Her own example and words, revealed Her supreme love for the Lord.

Having quoted the above verses from the *Agni Purāṇa,* Śrīla Jīva Gosvāmī also quotes the following from the *Nṛsiṁha-tāpanī Upaniṣad* (*Pūrva-khaṇḍa* 2.4): *yaṁ sarve devā namanti mumukṣavo brahma-vādinaś ca.* "All the demigods and all the transcendental philosophers who desire liberation bow down to the Supreme Lord." We should follow suit.

Text 12

गोप्युवाच
मधुप कितवबन्धो मा स्पृशाङ्घ्रिं सपत्न्याः
कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः ।
वहतु मधुपतिस्तन्मानिनीनां प्रसादं
यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥ १२ ॥

gopy uvāca
madhupa kitava-bandho mā spṛśaṅghriṁ sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahatu madhu-patis tan-māninīnāṁ prasādaṁ
yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk

Synonyms

gopī uvāca — the gopī said; *madhupa* — O bumblebee; *kitava* — of a cheater; *bandho* — O friend; *mā spṛśa* — please do not touch; *aṅghrim* — the feet; *sapatnyāḥ* — of the lover who is our rival; *kuca* — the breast; *vilulita* — fallen from; *mālā* — from the garland; *kuṅkuma* — with the red cosmetic; *śmaśrubhiḥ* — with the whiskers; *naḥ* — our; *vahatu* — let Him bring; *madhu-patiḥ* — the Lord of the Madhu dynasty; *tat* — His; *māninīnām* — to the women; *prasādam* — mercy or kindness; *yadu-sadasi* — in the royal assembly of the Yadus; *viḍambyam* — an object of ridicule or contempt; *yasya* — whose; *dūtaḥ* — messenger; *tvam* — you; *īdṛk* — such.

Translation

The gopī said: O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.

Purport

Śrīmatī Rādhārāṇī indirectly chastised Kṛṣṇa by chastising the bumblebee, which She took for His messenger. She addressed the bumblebee as *madhupa,* "one who drinks the nectar (of flowers)," and She addressed Kṛṣṇa as *madhu-pati,* "the Lord of Madhu."

Śrīla Viśvanātha Cakravartī points out that this and the following nine verses exemplify ten kinds of impulsive speech spoken by a lover. This verse illustrates the qualities of *prajalpa,* as described by Śrīla Rūpa Gosvāmī in the following verse from his *Ujjvala-nīlamaṇi* (14.182):

asūyerṣyā-mada-yujā
yo 'vadhīraṇa-mudrayā
priyasyākauśalodgāraḥ
prajalpaḥ sa tu kīrtyate

"*Prajalpa* is speech that denigrates the tactlessness of one's lover with expressions of disrespect. It is spoken in a mood of envy, jealousy and pride." Śrīla Viśvanātha Cakravartī points out that

the word *kitava-bandho* expresses envy; the phrase from *sapatnyāḥ* to *naḥ,* jealousy; the phrase *mā spṛśa aṅghrim,* pride; and the phrase from *vahatu* to *prasādam,* disrespect, while the phrase from *yadu-sadasi* to the end of the verse decries Kṛṣṇa's tactless treatment of Rādhārāṇī.

Text 13

सकृदधरसुधां स्वां मोहिनीं पाययित्वा
सुमनस इव सद्यस्तत्यजेऽस्मान् भवादृक् ।
परिचरति कथं तत्पादपद्मं नु पद्मा
ह्यपि बत हृतचेता ह्युत्तमःश्लोकजल्पैः ॥ १३ ॥

sakṛd adhara-sudhāṁ svāṁ mohinīṁ pāyayitvā
sumanasa iva sadyas tatyaje 'smān bhavādṛk
paricarati kathaṁ tat-pāda-padmaṁ nu padmā
hy api bata hṛta-cetā hy uttamaḥ-śloka-jalpaiḥ

Synonyms

sakṛt — once; *adhara* — of the lips; *sudhām* — the nectar; *svām* — His own; *mohinīm* — bewildering; *pāyayitvā* — making drink; *sumanasaḥ* — flowers; *iva* — like; *sadyaḥ* — suddenly; *tatyaje* — He abandoned; *asmān* — us; *bhavādṛk* — like you; *paricarati* — serves; *katham* — why; *tat* — His; *pāda-padmam* — lotus feet; *nu* — I wonder; *padmā* — Lakṣmī, the goddess of fortune; *hi api* — indeed, because; *bata* — alas; *hṛta* — taken away; *cetāḥ* — her mind; *hi* — certainly; *uttamaḥ-śloka* — of Kṛṣṇa; *jalpaiḥ* — by the false

speech.

Translation

After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words.

Purport

In this verse Śrīmatī Rādhārāṇī continues to compare Śrī Kṛṣṇa to the bumblebee, and in Her distress She states that the reason the goddess of fortune is constantly devoted to His lotus feet must be that she has been fooled by Kṛṣṇa's promises. According to Śrīla Viśvanātha Cakravartī, this statement of Śrīmatī Rādhārāṇī's illustrates *parijalpa,* as described in *Śrī Ujjvala-nīlamaṇi* (14.184):

prabhor nidayatā-śāṭhya-
cāpalyādy-upapādanāt
sva-vicakṣaṇatā-vyaktir
bhaṅgyā syāt parijalpitam

"*Parijalpa* is that speech which, through various devices, shows one's own cleverness by exposing the mercilessness, duplicity, unreliability and so on of one's Lord."

Text 14

किमिह बहु षडङ्घ्रे गायसि त्वं यदूना-
मधिपतिमगृहाणामग्रतो नः पुराणम् ।
विजयसखसखीनां गीयतां तत्प्रसङ्गः
क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥ १४ ॥

kim iha bahu ṣaḍ-aṅghre gāyasi tvaṁ yadūnām
adhipatim agṛhāṇām agrato naḥ purāṇam
vijaya-sakha-sakhīnāṁ gīyatāṁ tat-prasaṅgaḥ
kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ

Synonyms

kim — why; *iha* — here; *bahu* — much; *ṣaṭ-aṅghre* — O bee (six-footed one); *gāyasi* — are singing; *tvam* — you; *yadūnām*— of the Yadus; *adhipatim* — about the master; *agṛhāṇām* — who have no home; *agrataḥ* — in front of; *naḥ* — us; *purāṇam* — old; *vijaya* — of Arjuna; *sakha* — of the friend; *sakhīnām* — for the friends; *gīyatām* — should be sung; *tat* — of Him; *prasaṅgaḥ* — the topics; *kṣapita* — relieved; *kuca* — of whose breasts; *rujaḥ* — the pain; *te* — they; *kalpayanti* — will provide; *iṣṭam* — the charity you desire; *iṣṭāḥ* — His beloveds.

Translation

O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.

Purport

With the words *agṛhāṇām agrato naḥ,* Rādhārāṇī laments that even though She and the other *gopīs* gave up their homes to love Kṛṣṇa in a conjugal relationship, the Lord left them and became a prince in the great royal city of the Yadus. Besides meaning "Arjuna, the victor," the word *vijaya* also directly indicates Śrī Kṛṣṇa, who is always victorious in His endeavors, and besides meaning "old (news)," the word *purāṇam* also indicates that Śrī Kṛṣṇa is glorified in the ancient Vedic scriptures of that name.

In this verse we observe in Rādhārāṇī's mood the seed of jealous anger, which arises from an apparent disdain for Kṛṣṇa, accompanied by a sarcastic sidelong glance directed toward Him. Thus this verse fits the following description of *vijalpa*from the *Ujjvala-nīlamaṇi* (14.186):

vyaktayāsūyayā gūḍha-
māna-mudrāntarālayā
agha-dviṣi kaṭākṣoktir
vijalpo viduṣāṁ mataḥ

"According to learned authorities, *vijalpa* is sarcastic speech that is addressed to the killer of Agha and that openly expresses jealousy while at the same time hinting at one's angry pride."

Text 15

दिवि भुवि च रसायां काः स्त्रियस्तद्दुरापाः
कपटरुचिरहासभ्रूविजृम्भस्य याः स्युः ।

चरणरज उपास्ते यस्य भूतिर्वयं का
अपि च कृपणपक्षे ह्युत्तमःश्लोकशब्दः ॥ १५ ॥

divi bhuvi ca rasāyāṁ kāḥ striyas tad-durāpāḥ
kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtir vayaṁ kā
api ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdaḥ

Synonyms

divi — in the heavenly region; *bhuvi* — on the earth; *ca* — and; *rasāyām* — in the subterranean sphere; *kāḥ* — what; *striyaḥ* — women; *tat* — by Him; *durāpāḥ* — unobtainable; *kapaṭa* — deceptive; *rucira* — charming; *hāsa* — with smiles; *bhrū* — of whose eyebrows; *vijṛmbhasya* — the arching; *yāḥ* — who; *syuḥ* — become; *caraṇa* — of the feet; *rajaḥ* — the dust; *upāste* — worships; *yasya* — whose; *bhūtiḥ* — the goddess of fortune, wife of Lord Nārāyaṇa; *vayam* — we; *kā* — who; *api ca* — nevertheless; *kṛpaṇa-pakṣe* — for those who are wretched; *hi* — indeed; *uttamaḥ-śloka* — the Supreme Lord, who is glorified by the most sublime prayers; *śabdaḥ* — the name.

Translation

In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched

can chant His name, Uttamaḥśloka.

Purport

Śrīla Viśvanātha Cakravartī states that Rādhārāṇī's speech, expressing all the feelings of a disappointed lover, indicates an intensity of love for Śrī Kṛṣṇa surpassing even that of the goddess of fortune. While all the *gopīs* are perfectly compatible with Śrī Kṛṣṇa in terms of their beauty, temperament and so on, Śrīmatī Rādhārāṇī is especially so. In Her forlorn state, Rādhārāṇī indicates to Kṛṣṇa, "You are called Uttamaḥśloka because You are merciful to the wretched and fallen, but if You would be merciful to Me, then You would actually deserve this exalted name."

Śrīla Viśvanātha Cakravartī further points out that in this verse, Śrīmatī Rādhārāṇī expresses Her spite born of pride, accuses Kṛṣṇa of being a cheater and finds fault with His behavior. Thus this verse contains speech known as *ujjalpa,* as described in the following verse of the *Ujjvala-nīlamaṇi* (14.188):

hareḥ kuhakatākhyānaṁ
garva-garbhitayerṣyayā
sāsūyaś ca tad-ākṣepo
dhīrair ujjalpa īryate

"The declaration of Lord Hari's duplicitous nature in a mood of spite born of pride, together with jealously spoken insults directed against Him, has been termed *ujjalpa* by the wise."

Text 16

विसृज शिरसि पादं वेद्म्यहं चाटुकारै-
रनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात् ।
स्वकृत इह विसृष्टापत्यपत्यन्यलोका
व्यसृजदकृतचेता: किं नु सन्धेयमस्मिन् ॥ १६ ॥

visṛja śirasi pādaṁ vedmy ahaṁ cātu-kārair
anunaya-viduṣas te 'bhyetya dautyair mukundāt
sva-kṛta iha viṣṛṣṭāpatya-paty-anya-lokā
vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin

Synonyms

visṛja — let go of; *śirasi* — on your head; *pādam* — My foot; *vedmi* — know; *aham* — I; *cāṭu-kāraiḥ* — with flattering words; *anunaya* — in the art of conciliation; *viduṣaḥ* — who are expert; *te* — of you; *abhyetya* — having learned; *dautyaiḥ*— by acting as a messenger; *mukundāt* — from Kṛṣṇa; *sva* — for His own; *kṛte* — sake; *iha* — in this life; *visṛṣṭa* — who have abandoned; *apatya* — children; *patī* — husbands; *anya-lokāḥ* — and everyone else; *vyasṛjat* — He abandoned; *akṛta-cetāḥ* — ungrateful; *kim nu* — why indeed; *sandheyam* — should I make reconciliation; *asmin* — with Him.

Translation

Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up

with Him now?

Purport

According to Śrīla Viśvanātha Cakravartī, this verse illustrates the qualities of *sañjalpa,* as described by Śrīla Rūpa Gosvāmī in the following verse of his *Ujjvala-nīlamaṇi* (14.190):

solluṇṭhayā gahanayā
kayāpy ākṣepa-mudrayā
tasyākṛta-jñatādy-uktiḥ
sañjalpaḥ kathito budhaiḥ

"The learned describe *sañjalpa* as that speech which decries with deep irony and insulting gestures the beloved's ungratefulness and so on." Śrīla Viśvanātha Cakravartī points out that the word *ādi,* "and so on," implies the perception in one's lover of hardheartedness, of an inimical attitude and of a complete lack of love.

Text 17

मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा
स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम् ।
बलिमपि बलिमत्त्वावेष्टयद् ध्वाङ्क्षवद्-
यस्तदलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः ॥ १७ ॥

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
striyam akṛta virūpāṁ strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas

tad alam asita-sakhyair dustyajas tat-kathārthaḥ

Synonyms

mṛgayuḥ — a hunter; *iva* — like; *kapi* — of the monkeys; *indram* — the king; *vivyadhe* — shot; *lubdha-dharmā* — behaving like a cruel hunter; *striyam* — a woman (namely, Śūrpaṇakhā); *akṛta* — made; *virūpām* — disfigured; *strī* — by a woman (Sītādevī); *jitaḥ* — conquered; *kāmayānām* — who was impelled by lusty desire; *balim* — King Bali; *api* — also; *balim* — his tribute; *attvā* — consuming; *aveṣṭayat* — bound up; *dhvāṅkṣavat* — just like a crow; *yaḥ* — who; *tat* — therefore; *alam* — enough; *asita* — with black Kṛṣṇa; *sakhyaiḥ* — of all kinds of friendship; *dustyajaḥ* — impossible to give up; *tat* — about Him; *kathā* — of the topics; *arthaḥ* — the elaboration.

Translation

Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.

Purport

In *Kṛṣṇa, the Supreme Personality of Godhead,* Śrīla Prabhupāda explains the meaning of this verse as follows: "[Śrīmatī Rādhārāṇī said to the bee,] 'You poor messenger, you are only a less intelligent servant. You do not know much about Kṛṣṇa — how ungrateful and hardhearted He has been, not only in this life but in His previous lives also. We have all heard this from our grandmother Paurṇamāsī. She has informed us that Kṛṣṇa was born in a *kṣatriya* family previous to this birth and was known as Rāmacandra. In that birth, instead of killing Vāli, an enemy of His friend, in the manner of a *kṣatriya,* He killed him just like a hunter. A hunter takes a secure hiding place and then kills an animal without facing it. So Lord Rāmacandra, as a *kṣatriya,* should have fought with Vāli face to face, but instigated by His friend, He killed him from behind a tree. Thus He deviated from the religious principles of a *kṣatriya.* Also, He was so attracted by the beauty of Sītā that He converted Śūrpaṇakhā, the sister of Rāvaṇa, into an ugly woman by cutting off her nose and ears. Śūrpaṇakhā proposed an intimate relationship with Him, and as a *kṣatriya* He should have satisfied her. But He was so henpecked that He could not forget Sītādevī and converted Śūrpaṇakhā into an ugly woman. Before that birth as a *kṣatriya,* He took birth as a *brāhmaṇa* boy known as Vāmanadeva and asked charity from Bali Mahārāja. Bali Mahārāja was so magnanimous that he gave Him whatever he had, yet Kṛṣṇa as Vāmanadeva ungratefully arrested him just like a crow and pushed him down to the Pātāla kingdom. We know all about Kṛṣṇa and how ungrateful He is. But here is the difficulty: in spite of His being so cruel and hardhearted, it is very difficult for us to give up talking about Him.'"

Śrīla Viśvanātha Cakravartī points out that this speech of Rādhārāṇī's is called *avajalpa,* as described by Rūpa Gosvāmī in the following verse from the *Ujjvala-nīlamaṇi* (14.192):

harau kāṭhinya-kāmitva-
dhaurtyād āsakty-ayogyatā
yatra serṣyā-bhiyevoktā
so 'vajalpaḥ satāṁ mataḥ

"Saintly persons have concluded that when a lover, impelled by jealousy and fear, declares that Lord Hari is unworthy of her attachment because of His harshness, lustiness and dishonesty, such speech is called *avajalpa.*"

Text 18

यदनुचरितलीलाकर्णपीयूषविप्रुट्-
सकृददनविधूतद्वन्द्वधर्मा विनष्टाः ।
सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना
बहव इह विहङ्गा भिक्षुचर्यां चरन्ति ॥ १८ ॥

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryāṁ caranti

Synonyms

yat — whose; *anucarita* — constantly performed activities; *līlā* — of such pastimes; *karṇa* — for the ears; *pīyūṣa* — of the nectar; *vipruṭ* — of a drop; *sakṛt* — just once; *adana* — by the

partaking; *vidhūta* — removed entirely; *dvandva* — of duality; *dharmāḥ* — their propensities; *vinaṣṭāḥ* — ruined; *sapadi* — immediately; *gṛha* — their homes; *kuṭumbam* — and families; *dīnam* — wretched; *utsṛjya* — rejecting; *dīnāḥ* — becoming themselves wretched; *bahavaḥ* — many persons; *iha*— here (in Vṛndāvana); *vihaṅgāḥ* — (like) birds; *bhikṣu* — of begging; *caryām* — the livelihood; *caranti* — they pursue.

Translation

To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living.

Purport

Material duality is based on falsely thinking, "This is mine, and that is yours," or "This is our country, and that is yours," or "This is my family, and that is yours," and so on. In fact, there is one Absolute Truth, in which we all exist and to whom everything belongs. His beauty and pleasure are also absolute and infinite, and if one actually hears about this Absolute Truth, called Kṛṣṇa, one's dedication to the illusion of mundane duality is spoiled.

According to the *ācāryas,* and certainly in accord with Sanskrit grammar, the last two words of the second line of this text may also be divided *dharma-avinaṣṭāḥ*. Then the entire line becomes part of a single compound, the meaning of which is that hearing about Kṛṣṇa cleanses one of irreligious duality and thus one is not vanquished (*avinaṣṭa*) by material illusion. The word *dīnāḥ* is then given the alternate reading of *dhīrāḥ,* meaning that one becomes spiritually sober and thus gives up attachment to fleeting material relationships. The word *vihaṅgāḥ,* "birds," would in this case refer to swans, the symbol of essential discrimination.

Śrīla Viśvanātha Cakravartī quotes Rūpa Gosvāmī as follows in connection with this verse:

bhaṅgyā tyāgaucitī tasya
khagānām api khedanāt
yatra sānuśayaṁ proktā
tad bhaved abhijalpitam

"When a lover indirectly states with remorse that her beloved is fit to be given up, such speech, uttered like the plaintive crying of a bird, is called *abhijalpa.*" (*Ujjvala-nīlamaṇi* 14.194)

Text 19

वयमृतमिव जिह्मव्याहृतं श्रद्दधानाः
कुलिकरुतमिवाज्ञाः कृष्णवध्वो हरिण्यः ।
ददृशुरसकृदेतत्तन्नखस्पर्शतीव्र-
स्मररुज उपमन्त्रिन् भण्यतामन्यवार्ता ॥ १९ ॥

vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ
dadṛśur asakṛd etat tan-nakha-sparśa-tīvra
smara-ruja upamantrin bhaṇyatām anya-vārtā

Synonyms

vayam — we; *ṛtam* — true; *iva* — as if; *jihma* — deceptive; *vyāhṛtam* — His speech; *śraddadhānāḥ* — trusting; *kulika* — of a hunter; *rutam* — the song; *iva* — as if; *ajñāḥ* — foolish; *kṛṣṇa* — of the black deer; *vadhvaḥ* — wives; *hariṇyaḥ* — the doe; *dadṛśuḥ* — experienced; *asakṛt* — repeatedly; *etat* — this; *tat* — His; *nakha* — of the fingernails; *sparśa* — by the touch; *tīvra* — sharp; *smara* — of lust; *rujaḥ* — the pain; *upamantrin* — O messenger; *bhaṇyatām* — please speak; *anya* — another; *vārtā* — topic.

Translation

Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa.

Purport

Śrīla Viśvanātha Cakravartī categorizes this statement of Śrīmatī Rādhārāṇī's as *ājalpa,* as defined by Śrīla Rūpa Gosvāmī:

jaihmyaṁ tasyārti-datvaṁ ca
nirvedād yatra kīrtitam
bhaṅgyānya-sukha-datvaṁ ca
sa ājalpa udīritaḥ

"A statement spoken in disgust, describing how the male lover is deceitful and brings one misery, and also implying that He gives happiness to others, is known as *ājalpa.*" (*Ujjvala-nīlamaṇi* 14.196)

Text 20

प्रियसख पुनरागा: प्रेयसा प्रेषित: किं
वरय किमनुरुन्धे माननीयोऽसि मेऽङ्ग ।
नयसि कथमिहास्मान् दुस्त्यजद्वन्द्वपार्श्वं
सततमुरसि सौम्य श्रीर्वधू: साकमास्ते ॥ २० ॥

priya-sakha punar āgāḥ preyasā preṣitaḥ kiṁ
varaya kim anurundhe mānanīyo 'si me 'ṅga
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ
satatam urasi saumya śrīr vadhūḥ sākam āste

Synonyms

priya — of My beloved; *sakha* — O friend; *punaḥ* — once again; *āgāḥ* — you have come; *preyasā* — by My beloved; *preṣitaḥ* — sent; *kim* — whether; *varaya* — please choose; *kim* — what; *anurundhe* — do you wish; *mānanīyaḥ* — to be honored; *asi* — you are; *me* — by Me; *aṅga* — My dear one; *nayasi* — you are bringing; *katham* — why; *iha* — here; *asmān*— us; *dustyaja* — impossible to give up; *dvandva* — conjugal connection with whom; *pārśvam* — to the

side; *satatam* — always; *urasi* — on the chest; *saumya* — O gentle one; *śrīḥ* — the goddess of fortune; *vadhūḥ* — His consort; *sākam* — together with Him; *āste* — is present.

Translation

O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Śrī, and she is always with Him, staying upon His chest.

Purport

In *Kṛṣṇa, the Supreme Personality of Godhead,* Śrīla Prabhupāda explains the context of this verse: "While Rādhārāṇī was talking with the bee and the bee was flying hither and thither, it all of a sudden disappeared from Her sight. She was in full mourning due to separation from Kṛṣṇa and felt ecstasy by talking with the bee. But as soon as the bee disappeared, She became almost mad, thinking that the messenger-bee might have returned to Kṛṣṇa to inform Him all about Her talking against Him. 'Kṛṣṇa must be very sorry to hear it,' She thought. In this way She was overwhelmed by another type of ecstasy.

"In the meantime, the bee, flying hither and thither, appeared before Her again. She thought, 'Kṛṣṇa is still kind to Me. In spite of the messenger's carrying disruptive messages, He is so kind that

He has again sent the bee to take Me to Him.' Śrīmatī Rādhārāṇī was very careful this time not to say anything against Kṛṣṇa."

Śrīla Viśvanātha Cakravartī explains that the goddess of fortune, Śrī, has the power to assume many different forms. Thus when Kṛṣṇa enjoys other women, she stays on His chest in the form of a golden line. When He is not consorting with other women, she puts aside this form and gives Him pleasure in Her naturally beautiful form of a young woman.

According to Śrīla Viśvanātha Cakravartī, this statement of Śrīmatī Rādhārāṇī's expresses *pratijalpa,* as described by Śrīla Rūpa Gosvāmī:

dustyaja-dvandva-bhāve 'smin
prāptir nārhety anuddhatam
dūta-sammānanenoktaṁ
yatra sa pratijalpakaḥ

"When the lover humbly states that although she is unworthy of attaining her beloved she cannot give up hoping for a conjugal relationship with Him, such words, spoken with respect for her beloved's message, are called *pratijalpa.*" (*Ujjvala-nīlamaṇi* 14.198)

Here Śrīmatī Rādhārāṇī has given up Her harsh feelings and humbly acknowledges the greatness of Śrī Kṛṣṇa.

Text 21

अपि बत मधुपुर्यामार्यपुत्रोऽधुनास्ते

स्मरति स पितृगेहान् सौम्य बन्धूंश्च गोपान् ।
क्वचिदपि स कथा नः किङ्करीणां गृणीते
भुजमगुरुसुगन्धं मूर्ध्न्यधास्यत् कदा नु ॥ २१ ॥

api bata madhu-puryām ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇāṁ gṛṇīte
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu

Synonyms

api — certainly; *bata* — regrettable; *madhu-puryām* — in the city of Mathurā; *ārya-putraḥ* — the son of Nanda Mahārāja; *adhunā* — now; *āste* — resides; *smarati* — remembers; *saḥ* — He; *pitṛ-gehān* — the household affairs of His father; *saumya*— O great soul (Uddhava); *bandhūn* — His friends; *ca* — and; *gopān* — the cowherd boys; *kvacit* — sometimes; *api* — or; *saḥ* — He; *kathāḥ* — talks; *naḥ* — of us; *kiṅkarīṇām* — of the maidservants; *gṛṇīte* — relates; *bhujam* — hand; *aguru-su-gandham* — having the fragrance of *aguru*; *mūrdhni* — on the head; *adhāsyat* — will keep; *kadā* — when; *nu* — maybe.

Translation

O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

Purport

The translation and word meanings for this verse are taken from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (*Ādi* 6.68).

Śrīla Viśvanātha Cakravartī writes very poetically, with deep spiritual insight, about the emotions expressed in this and the previous nine verses. He interprets Rādhārāṇī's feelings as follows:

Śrīmatī Rādhārāṇī thought, "Since Kṛṣṇa was once satisfied in Vraja but left for Mathurā City, won't He also develop a desire to leave that place and go somewhere else? Mathurā is so close to Vṛndāvana that it's possible He may even come back here.

"Kṛṣṇa is the son of a respectable gentleman, Nanda Mahārāja, so He must be staying in Mathurā because of His sense of obligation to His father, who authorized His going there. On the other hand, while Nanda's whole life is dedicated exclusively to Kṛṣṇa, Nanda is so innocent that he allowed himself to be tricked by the Yadus, who brought Kṛṣṇa to Mathurā. Kṛṣṇa must be thinking, 'Alas, alas! Since even My father could not bring Me back to Vraja, what can I do to return there?' Thus Kṛṣṇa must be impatient to come back here, and so He has sent you, a messenger.

"It is only because Nanda is so innocent that he allowed his son to leave. If Nanda had allowed Kṛṣṇa's mother, the queen of Vraja, to do so, she would have climbed onto Akrūra's chariot and, holding her son by the neck, gone off to Mathurā with Him, followed by all the *gopīs*. But this was not possible.

“Ever since Kṛṣṇa left, Nanda has been stunned by separation from Him, and Nanda’s treasury rooms, storehouses, kitchens, sleeping quarters, opulent houses and so on are now vacant. Unswept and uncleansed, they are littered with grass, dust, leaves and cobwebs. Does Kṛṣṇa ever remember His father’s houses? And does He sometimes remember Subala and His other friends, who are now lying stunned in other neglected houses?

“The women in Mathurā who now associate with Kṛṣṇa cannot know how to serve Him in the way that pleases Him most. When they see He is not satisfied and ask how they can make Him happy, does He tell them about us *gopīs*?

“Kṛṣṇa must tell them, ‘You city ladies cannot please Me as much as the *gopīs* of Vraja. They are most expert in stringing flower garlands, perfuming their bodies with ointments, playing various rhythms and melodies on stringed instruments, dancing and singing in the *rāsa* performance, displaying their beauty, charm and cleverness, and skillfully playing at questions and answers. They are especially expert in the pastimes of meeting one’s lover and showing jealous anger and other signs of pure love and affection.’ Surely Kṛṣṇa must know this. Therefore He’ll probably tell the women of Mathurā, ‘My dear women of the Yadu clan, please go back to your families. I no longer desire to associate with you. In fact, I’m going back to Vraja early tomorrow morning.’

“When will Kṛṣṇa speak like this and come back here to place His hand, fragrant with *aguru*, on our heads? Then He will console us, saying, ‘O beloveds of My heart, I swear to you that I will never

abandon you again and go elsewhere. Indeed, I have not been able to find anyone in all the three worlds with even a trace of your good qualities.'"

Thus Śrīla Viśvanātha Cakravartī interprets the feelings of Śrīmatī Rādhārāṇī. The *ācārya* further explains that the present text displays the speech called *sujalpa,* as described by Rūpa Gosvāmī:

yatrārjavāt sa-gāmbhīryaṁ
sa-dainyaṁ saha-cāpalam
sotkaṇṭhaṁ ca hariḥ pṛṣṭaḥ
sa sujalpo nigadyate

"When, out of honest sincerity, a lover questions Śrī Hari with gravity, humility, unsteadiness and eagerness, such speech is known as *sujalpa.*" (*Ujjvala-nīlamaṇi* 14.200)

Concluding this section of Chapter Forty-seven, Śrīla Viśvanātha Cakravartī explains that there are ten divisions of divine madness (*divyonmāda*), which are expressed by the ten divisions of *citra-jalpa,* or variegated speech. Such divine madness is shown in the special pastime of bewilderment, which is itself part of the supreme bliss, *mahā-bhāva,* of Śrīmatī Rādhārāṇī. The *ācārya* quotes the following verses from Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (80-178 ,14.174) to explain these ecstasies:

prāyo vṛndāvaneśvaryāṁ
mohano 'yam udañcati
etasya mohanākhyasya
gatiṁ kām apy upeyuṣaḥ

bhramābhā kāpi vaicitrī
divyonmāda itīryate
udghūrṇā citra-jalpādyās
tad-bhedā bahavo matāḥ

preṣṭhasya suhṛd-āloke
gūḍha-roṣābhijṛmbhitaḥ
bhūri-bhāva-mayo jalpo
yas tīvrotkaṇṭhitāntimaḥ

citra-jalpo daśāṅgo 'yaṁ
prajalpaḥ parijalpitaḥ
vijalpo 'jjalpa-sañjalpaḥ
avajalpo 'bhijalpitam

ājalpaḥ pratijalpaś ca
sujalpaś ceti kīrtitaḥ

"It is virtually only within the princess of Vṛndāvana [Śrīmatī Rādhārāṇī] that the ecstasy of bewilderment arises. She has attained to a special stage of this bewilderment, a wonderful state that resembles delusion. Known as *divyonmāda,* it has many aspects, which come and go unsteadily, and one of these manifestations is *citra-jalpa.* This talk, induced by Her seeing Her beloved's friend, is filled with covered anger and comprises many different ecstasies. It culminates in Her intense, anxious eagerness.

"This *citra-jalpa* has ten divisions, known as *prajalpa, parijalpa, vijalpa, ujjalpa, sañjalpa, avajalpa, abhijalpa, ājalpa,pratijalpa* and *sujalpa.*"

Finally, some authorities say that Kṛṣṇa Himself, eager to drink the sweetness of His beloved's speech, assumed the form of the

messenger bee.

Text 22

श्रीशुक उवाच
अथोद्धवो निशम्यैवं कृष्णदर्शनलालसा: ।
सान्त्वयन् प्रियसन्देशैर्गोपीरिदमभाषत ॥ २२ ॥

śrī-śuka uvāca
athoddhavo niśamyaivaṁ
kṛṣṇa-darśana-lālasāḥ
sāntvayan priya-sandeśair
gopīr idam abhāṣata

Synonyms

śrī-śukaḥ uvāca — Śukadeva Gosvāmī said; *atha* — then; *uddhavaḥ* — Uddhava; *niśamya* — having heard; *evam* — thus; *kṛṣṇa-darśana* — after the sight of Kṛṣṇa; *lālasāḥ* — who were hankering; *sāntvayan* — pacifying; *priya* — of their beloved; *sandeśaiḥ* — with the messages; *gopīḥ* — to the cowherd girls; *idam* — this; *abhāṣata* — he said.

Translation

Śukadeva Gosvāmī said: Having heard this, Uddhava then tried to pacify the gopīs, who were most eager to see Lord Kṛṣṇa. He thus began relating to them the message of their beloved.

Text 23

श्रीउद्धव उवाच
अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः ।
वासुदेवे भगवति यासामित्यर्पितं मनः ॥ २३ ॥

śrī-uddhava uvāca
aho yūyaṁ sma pūrṇārthā
bhavatyo loka-pūjitāḥ
vāsudeve bhagavati
yāsām ity arpitaṁ manaḥ

Synonyms

śrī-uddhavaḥ uvāca — Śrī Uddhava said; *aho* — indeed; *yūyam* — you; *sma* — surely; *pūrṇa* — fulfilled; *arthāḥ* — whose purposes; *bhavatyaḥ* — your good selves; *loka* — by all people; *pūjitāḥ* — worshiped; *vāsudeve bhagavati* — unto Lord Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead; *yāsām* — whose; *iti* — in this manner; *arpitam* — offered; *manaḥ*— the minds.

Translation

Śrī Uddhava said: Certainly you gopīs are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Personality of Godhead, Vāsudeva.

Purport

Although other devotees have certainly surrendered their minds unto the Lord, the *gopīs* are unique in the intensity of their love.

Text 24

दानव्रततपोहोम जपस्वाध्यायसंयमैः ।
श्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते ॥ २४ ॥

dāna-vrata-tapo-homa
japa-svādhyāya-saṁyamaiḥ
śreyobhir vividhaiś cānyaiḥ
kṛṣṇe bhaktir hi sādhyate

Synonyms

dāna — by charity; *vrata* — strict vows; *tapaḥ* — austerities; *homa* — fire sacrifices; *japa* — private chanting of *mantras*; *svādhyāya* — study of Vedic texts; *saṁyamaiḥ* — and regulative principles; *śreyobhiḥ* — by auspicious practices; *vividhaiḥ*— various; *ca* — also; *anyaiḥ* — others; *kṛṣṇe* — to Lord Kṛṣṇa; *bhaktiḥ* — devotional service; *hi* — indeed; *sādhyate* — is realized.

Translation

Devotional service unto Lord Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

Purport

Śrīla Viśvanātha Cakravartī explains the processes described here

as follows. *Dāna:* donations given to Lord Viṣṇu and His devotees. *Vrata:* observing vows such as Ekādaśī. *Tapas:* renunciation of sense gratification for Kṛṣṇa's sake. *Homa:* fire sacrifices dedicated to Viṣṇu. *Japa:* privately chanting the holy names of the Lord. *Svādhyāya:* study and recitation of Vedic texts such as the *Gopāla-tāpanī Upaniṣad.*

Text 25

भगवत्युत्तम:श्लोके भवतीभिरनुत्तमा ।
भक्ति: प्रवर्तिता दिष्ट्या मुनीनामपि दुर्लभा ॥ २५ ॥

bhagavaty uttamaḥ-śloke
bhavatībhir anuttamā
bhaktiḥ pravartitā diṣṭyā
munīnām api durlabhā

Synonyms

bhagavati — for the Supreme Lord; *uttamaḥ-śloke* — who is glorified in sublime poetry; *bhavatībhiḥ* — by your good selves; *anuttamā* — unexcelled; *bhaktiḥ* — devotion; *pravartītā* — established; *diṣṭyā* — (congratulations on your) good fortune; *munīnām* — for great sages; *api* — even; *durlabhā* — hard to obtain.

Translation

By your great fortune you have established an unexcelled standard of pure devotion for the Lord, Uttamaḥśloka — a standard

even the sages can hardly attain.

Purport

The term *pravartitā* indicates that the *gopīs* brought to this world a standard of pure love of God that was previously unknown on the earth. Thus Uddhava congratulates them on their unparalleled contribution to the religious life.

Text 26

दिष्ट्या पुत्रान्पतीन्देहान् स्वजनान्भवनानि च ।
हित्वावृणीत यूयं यत् कृष्णाख्यं पुरुषं परम् ॥ २६ ॥

diṣṭyā putrān patīn dehān
sva-janān bhavanāni ca
hitvāvṛnīta yūyaṁ yat
kṛṣṇākhyaṁ puruṣaṁ param

Synonyms

diṣṭyā — by good fortune; *putrān* — sons; *patīn* — husbands; *dehān* — bodies; *sva-janān* — relatives; *bhavanāni* — homes; *ca* — and; *hitvā* — leaving; *avṛṇīta* — did choose; *yūyam* — you; *yat* — the fact that; *kṛṣṇa-ākhyam* — named Kṛṣṇa; *puruṣam* — the male personality; *param* — supreme.

Translation

By your great fortune you have left your sons, husbands, bodily comforts, relatives and homes in favor of the supreme male, who is known as Kṛṣṇa.

Purport

Śrīla Viśvanātha Cakravartī explains that the *gopīs* gave up their sense of possessiveness toward these objects. History shows that the *gopīs* remained in Vṛndāvana, living in their houses with their families. However, unlike ordinary persons, they entirely renounced the egoistical sense of possession of sons, husbands and so on. They never tried to enjoy them but rather gave their whole heart and mind to the Supreme Lord, as recommended in the great religious scriptures of the world. Following the example of the *gopīs,* we should love the Supreme Lord with all of our heart, soul and might.

Text 27

सर्वात्मभावोऽधिकृतो भवतीनामधोक्षजे ।
विरहेण महाभागा महान्मेऽनुग्रहः कृतः ॥ २७ ॥

sarvātma-bhāvo ʾdhikṛto
bhavatīnām adhokṣaje
viraheṇa mahā-bhāgā
mahān me ʾnugrahaḥ kṛtaḥ

Synonyms

sarva-ātma — wholehearted; *bhāvaḥ* — love; *adhikṛtaḥ* — claimed by right; *bhavatīnām* — by you; *adhokṣaje* — for the transcendental Lord; *viraheṇa* — through this mood of separation; *mahā-bhāgāḥ* — O most glorious ones; *mahān* — great; *me* — to me; *anugrahaḥ* — mercy; *kṛtaḥ* — done.

Translation

You have rightfully claimed the privilege of unalloyed love for the transcendental Lord, O most glorious gopīs. Indeed, by exhibiting your love for Kṛṣṇa in separation from Him, you have shown me great mercy.

Purport

The *gopīs* showed not only Uddhava but the whole world the joy of love of Godhead, and thus they bestowed their mercy on everyone. According to Śrīla Jīva Gosvāmī, because their loving devotion was executed in an appropriate way, their love brought the Supreme Lord under their control. Still, to show the intensity of their love, He apparently left them. But now He again manifested Himself among them, becoming spiritually present through their intense devotion.

Text 28

श्रूयतां प्रियसन्देशो भवतीनां सुखावहः ।

यमादायागतो भद्रा अहं भर्तू रहस्करः ॥ २८ ॥

śrūyatāṁ priya-sandeśo
bhavatīnāṁ sukhāvahaḥ
yam ādāyāgato bhadrā
ahaṁ bhartū rahas-karaḥ

Synonyms

śrūyatām — please hear; *priya* — of your beloved; *sandeśaḥ* — the message; *bhavatīnām* — for you; *sukha* — happiness; *āvahaḥ* — bringing; *yam* — which; *ādāya* — carrying; *āgataḥ* — have come; *bhadrāḥ* — good ladies; *aham* — I; *bhartuḥ* — of my master; *rahaḥ* — of confidential duties; *karaḥ* — the executor.

Translation

My good ladies, now please hear your beloved's message, which I, the confidential servant of my master, have come here to bring you.

Text 29

श्रीभगवानुवाच
भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् ।
यथा भूतानि भूतेषु खं वाय्वग्निर्जलं मही ।
तथाहं च मनःप्राणभूतेन्द्रियगुणाश्रयः ॥ २९ ॥

śrī-bhagavān uvāca

bhavatīnāṁ viyogo me
na hi sarvātmanā kvacit
yathā bhūtāni bhūteṣu
khaṁ vāyv-agnir jalaṁ mahī
tathāhaṁ ca manaḥ-prāṇa-
bhūtendriya-guṇāśrayaḥ

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *bhavatīnām* — of you women; *viyogaḥ* — separation; *me* — from Me; *na* — is not; *hi* — indeed; *sarva-ātmanā* — from the Soul of all existence; *kvacit* — ever; *yathā* — as; *bhūtāni* — the physical elements; *bhūteṣu* — in all created beings; *kham* — the ether; *vāyu-agniḥ* — air and fire; *jalam* — water; *mahī* — earth; *tathā* — so; *aham* — I; *ca* — and; *manaḥ* — of the mind; *prāṇa* — vital air; *bhūta* — material elements; *indriya* — bodily senses; *guṇa* — and of the primal modes of nature; *āśrayaḥ* — present as their shelter.

Translation

The Supreme Lord said: You are never actually separated from Me, for I am the Soul of all creation. Just as the elements of nature — ether, air, fire, water and earth — are present in every created thing, so I am present within everyone's mind, life air and senses, and also within the physical elements and the modes of material nature.

Purport

According to Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī, the apparently philosophical language of the Lord's statement conceals a deeper meaning. The Supreme Lord was secretly telling the *gopīs* that He, by way of reciprocating their special love for Him, was present with them, not only as the Soul of all creation but also as their special lover. In this sense of the verse, the word *guṇa* indicates the *gopīs'* special divine qualities, which attracted Śrī Kṛṣṇa, and the word *sarvātmanā,* which we have here translated in reference to Lord Kṛṣṇa Himself (corresponding to the word *me,* which is also in the instrumental case), is also understood in the sense of *sarvathā,* or "completely." In other words, although in one sense Lord Kṛṣṇa was absent, He could never be completely absent, since in His spiritual form He is always in the hearts and minds of the *gopīs.*

In *Kṛṣṇa, the Supreme Personality of Godhead* and other books, Śrīla Prabhupāda has elaborately explained that the reason Lord Kṛṣṇa separated Himself from the *gopīs* was to intensify their love for Him and, as Uddhava noted, to bless other devotees by revealing to them the intensity of the *gopīs'* love. In fact, the Lord was spiritually present with the *gopīs,* since they are His eternal associates.

Śrīla Viśvanātha Cakravartī further points out that foolish persons will conclude that Śrī Kṛṣṇa's use of philosophical language meant that the Lord was trying to bring the *gopīs* to the point of liberation by explaining basic points of Kṛṣṇa conscious philosophy. In

truth, the *gopīs* are the most exalted liberated souls, and their pastimes with Śrī Kṛṣṇa must be understood with the help of authorized *ācāryas*. When the *gopīs* came for the *rāsa* dance, Śrī Kṛṣṇa tried to preach *karma-yoga* to them, emphasizing ordinary ethics and morality, but the *gopīs* were beyond that. Similarly, Lord Kṛṣṇa now offers them *jñāna-yoga,* or metaphysical philosophy, but this is also inadequate for the *gopīs,* who have achieved spontaneous, unalloyed love for Śrī Kṛṣṇa.

Text 30

आत्मन्येवात्मनात्मानं सृजे हन्म्यनुपालये ।
आत्ममायानुभावेन भूतेन्द्रियगुणात्मना ॥ ३० ॥

ātmany evātmanātmānaṁ
sṛje hanmy anupālaye
ātma-māyānubhāvena
bhūtendriya-guṇātmanā

Synonyms

ātmani — within Myself; *eva* — indeed; *ātmanā* — by Myself; *ātmānam* — Myself; *sṛje* — I create; *hanmi* — I destroy; *anupālaye* — I sustain; *ātma* — My own; *māyā* — of the mystic potency; *anubhāvena* — by the power; *bhūta* — the material elements; *indriya* — the senses; *guṇa* — and the modes of nature; *ātmanā* — comprising.

Translation

By Myself I create, sustain and withdraw Myself within Myself by the power of My personal energy, which comprises the material elements, the senses and the modes of nature.

Purport

Although the Lord is the supreme entity, there is no absolute duality between Him and His creation, since the creation is an extension of His being. This oneness is here emphasized by the Lord.

Text 31

आत्मा ज्ञानमय: शुद्धो व्यतिरिक्तोऽगुणान्वय: ।
सुषुप्तिस्वप्नजाग्रद्भिर्मायावृत्तिभिरीयते ॥ ३१ ॥

ātmā jñāna-mayaḥ śuddho
vyatirikto 'guṇānvayaḥ
suṣupti-svapna-jāgradbhir
māyā-vṛttibhir īyate

Synonyms

ātmā — the soul; *jñāna-mayaḥ* — comprising transcendental knowledge; *śuddhaḥ* — pure; *vyatiriktaḥ* — separate; *aguṇa-anvayaḥ* — uninvolved in the reactions of the material modes; *suṣupti* — in deep sleep; *svapna* — ordinary sleep; *jāgradbhiḥ* — and waking consciousness; *māyā* — of the material energy; *vṛttibhiḥ* — by the functions; *īyate* — is

perceived.

Translation

Being composed of pure consciousness, or knowledge, the soul is distinct from everything material and is uninvolved in the entanglements of the modes of nature. We can perceive the soul through the three functions of material nature known as wakefulness, sleep and deep sleep.

Purport

It is clearly stated here that the soul, *ātmā,* is constituted of pure knowledge, pure consciousness, and is thus ontologically distinct from the material nature. Śrīla Viśvanātha Cakravartī points out that the word *ātmā* may also be taken to mean "the Supreme Soul, Lord Kṛṣṇa." Since the Lord has just explained in the previous verses that all material phenomena are expansions of Himself, the phrase *māyā-vṛttibhir īyate* indicates that by studying this world deeply we will come to the perception of God. From this point of view also, the *gopīs* were advised not to lament.

Text 32

येनेन्द्रियार्थान् ध्यायेत मृषा स्वप्नवदुत्थितः ।
तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः प्रत्यपद्यत ॥ ३२ ॥

yenendriyārthān dhyāyeta
mṛṣā svapna-vad utthitaḥ
tan nirundhyād indriyāṇi

vinidraḥ pratyapadyata

Synonyms

yena — by which (mind); *indriya* — of the senses; *arthān* — upon the objects; *dhyāyeta* — one meditates; *mṛṣā* — false; *svapna-vat* — like a dream; *utthitaḥ* — arisen from sleep; *tat* — that (mind); *nirundhyāt* — one should bring under control; *indriyāṇi* — the senses; *vinidraḥ* — not sleeping (alert); *pratyapadyata* — they obtain.

Translation

As a person just arisen from sleep may continue to meditate on a dream even though it is illusory, so by the agency of the mind one meditates on the sense objects, which the senses can then obtain. Therefore one should become fully alert and bring the mind under control.

Purport

The verb *pratipad* means "to be perceived or restored." The soul that is *vinidra,* free from the dreamlike condition of material consciousness, is restored to its constitutional position as an eternal servitor of the Lord, Śrī Kṛṣṇa, and thus the soul is directly perceived by pure consciousness.

Text 33

एतदन्तः समाम्नायो योगः साङ्ख्यं मनीषिणाम् ।

त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः ॥ ३३ ॥

etad-antaḥ samāmnāyo
yogaḥ sāṅkhyaṁ manīṣiṇām
tyāgas tapo damaḥ satyaṁ
samudrāntā ivāpagāḥ

Synonyms

etat — having this; *antaḥ* — as its conclusion; *samāmnāyaḥ* — the entire Vedic literature; *yogaḥ* — the standard system of *yoga*; *sāṅkhyam* — the process of Sāṅkhya meditation, by which one learns to discriminate between spirit and matter; *manīṣiṇām* — of the intelligent; *tyāgaḥ* — renunciation; *tapaḥ* — austerity; *damaḥ* — sense control; *satyam* — and honesty; *samudra-antāḥ* — leading to the ocean; *iva* — as; *āpa-gāḥ* — rivers.

Translation

According to intelligent authorities, this is the ultimate conclusion of all the Vedas, as well as all practice of yoga, Sāṅkhya, renunciation, austerity, sense control and truthfulness, just as the sea is the ultimate destination of all rivers.

Purport

Here the Lord states that all Vedic literature is meant ultimately to bring the soul to the point of controlling the mind and senses and fixing them in transcendental self-realization. Thus processes of

so-called *yoga*, mysticism or religion that involve unrestricted sense gratification are not actually spiritual processes but rather convenient ways for foolish people to justify their beastly behavior.

Lord Kṛṣṇa here assures the *gopīs* that by fixing their minds in self-realization, they will realize their spiritual oneness with the Lord. Thus they will no longer suffer the pangs of separation.

Text 34

यत्त्वहं भवतीनां वै दूरे वर्ते प्रियो दृशाम् ।
मनसः सन्निकर्षार्थं मदनुध्यानकाम्यया ॥ ३४ ॥

yat tv ahaṁ bhavatīnāṁ vai
dūre varte priyo dṛśām
manasaḥ sannikarṣārthaṁ
mad-anudhyāna-kāmyayā

Synonyms

yat — the fact that; *tu* — however; *aham* — I; *bhavatīnām* — from your; *vai* — indeed; *dūre* — far away; *varte* — am situated; *priyaḥ* —whoamdear; *dṛśām* —totheeyes; *manasaḥ* — of the mind; *sannikarṣa* — of the attraction; *artham* — for the sake; *mat* — upon Me; *anudhyāna*. — for your meditation; *kāmyayā* — out of My desire.

Translation

But the actual reason why I, the beloved object of your sight,

have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.

Purport

Sometimes that which is close to our eyes is far from our heart and mind, and conversely absence makes the heart grow fonder. Although apparently going far away from the *gopīs,* Lord Kṛṣṇa was bringing them closer to Him on the spiritual platform.

Text 35

यथा दूरचरे प्रेष्ठे मन आविश्य वर्तते ।
स्त्रीणां च न तथा चेतः सन्निकृष्टेऽक्षिगोचरे ॥ ३५ ॥

yathā dūra-care preṣṭhe
mana āviśya vartate
strīṇāṁ ca na tathā cetaḥ
sannikṛṣṭe 'kṣi-gocare

Synonyms

yathā — as; *dūra-care* — being situated far away; *preṣṭhe* — a lover; *manaḥ* — the minds; *āviśya* — becoming absorbed; *vartate* — remain; *strīṇām* — of women; *ca* — and; *na* — not; *tathā* — so; *cetaḥ* — their minds; *sannikṛṣṭe* — when he is near; *akṣi-gocare* — present before their eyes.

Translation

When her lover is far away, a woman thinks of him more than when he is present before her.

Purport

According to Śrīla Viśvanātha Cakravartī, the same holds true for men, who become more absorbed in thinking of a beloved woman when she is far away than when she is present before their eyes.

Text 36

मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत् ।
अनुस्मरन्त्यो मां नित्यमचिरान्मामुपैष्यथ ॥ ३६ ॥

mayy āveśya manaḥ kṛtsnaṁ
vimuktāśeṣa-vṛtti yat
anusmarantyo māṁ nityam
acirān mām upaiṣyatha

Synonyms

mayi — in Me; *āveśya* — absorbing; *manaḥ* — your minds; *kṛtsnam* — entire; *vimukta* — having given up; *aśeṣa* — all; *vṛtti*— its (material) functions; *yat* — because; *anusmarantyaḥ* — remembering; *mām* — Me; *nityam* — constantly; *acirāt* — soon; *mām* — Me; *upaiṣyatha* — you will obtain.

Translation

Because your minds are totally absorbed in Me and free from all other engagement, you remember Me always, and so you will very soon have Me again in your presence.

Text 37

या मया क्रीडता रात्र्यां वनेऽस्मिन्व्रज आस्थिताः ।
अलब्धरासाः कल्याण्यो मापुर्मद्वीर्यचिन्तया ॥ ३७ ॥

yā mayā krīḍatā rātryāṁ
vane 'smin vraja āsthitāḥ
alabdha-rāsāḥ kalyāṇyo
māpur mad-vīrya-cintayā

Synonyms

yāḥ — which women; *mayā* — with Me; *krīḍatā* — who was sporting; *rātryām* — at night; *vane* — in the forest; *asmin* — this; *vraje* — in the village of Vraja; *āsthitāḥ* — remaining; *alabdha* — not experiencing; *rāsāḥ* — the *rāsa* dance; *kalyāṇyaḥ* — fortunate; *mā* — Me; *āpuḥ* — they achieved; *mat-vīrya* — upon My valorous pastimes; *cintayā* — by concentration.

Translation

Although some gopīs had to remain in the cowherd village and so could not join the rāsa dance to sport with Me at night in the

forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My potent pastimes.

Text 38

श्रीशुक उवाच
एवं प्रियतमादिष्टमाकर्ण्य व्रजयोषितः ।
ता ऊचुरुद्धवं प्रीतास्तत्सन्देशागतस्मृतीः ॥ ३८ ॥

śrī-śuka uvāca
evaṁ priyatamādiṣṭam
ākarṇya vraja-yoṣitaḥ
tā ūcur uddhavaṁ prītās
tat-sandeśāgata-smṛtīḥ

Synonyms

śrī-śukaḥ uvāca — Śukadeva Gosvāmī said; *evam* — in this fashion; *priya-tama* — given by their beloved (Kṛṣṇa); *ādiṣṭam*— the instructions; *ākarṇya* — hearing; *vraja-yoṣitaḥ* — the women of Vraja; *tāḥ* — they; *ūcuḥ* — said; *uddhavam* — to Uddhava; *prītaḥ* — pleased; *tat* — by that; *sandeśa* — message; *āgata* — having returned; *smṛtīḥ* — their memories.

Translation

Śukadeva Gosvāmī said: The women of Vraja were pleased to hear this message from their dearmost Kṛṣṇa. His words having revived their memory, they addressed Uddhava as follows.

Text 39

गोप्य ऊचुः
दिष्ट्याहितो हतः कंसो यदूनां सानुगोऽघकृत् ।
दिष्ट्याप्तैर्लब्धसर्वार्थैः कुशल्यास्तेऽच्युतोऽधुना ॥ ३९ ॥

gopya ūcuḥ
diṣṭyāhito hataḥ kaṁso
yadūnāṁ sānugo 'gha-kṛt
diṣṭyāptair labdha-sarvārthaiḥ
kuśaly āste 'cyuto 'dhunā

Synonyms

gopyaḥ ūcuḥ — the *gopīs* said; *diṣṭyā* — fortunately; *ahitaḥ* — the enemy; *hataḥ* — has been killed; *kaṁsaḥ* — King Kaṁsa; *yadūnām* — for the Yadus; *sa-anugaḥ* — together with his followers; *agha* — of suffering; *kṛt* — the cause; *diṣṭyā* — fortunately; *āptaiḥ* — with His well-wishers; *labdha* — who have attained; *sarva* — all; *arthaiḥ* — their desires; *kuśalī* — happily; *āste* — is living; *acyutaḥ* — Lord Kṛṣṇa; *adhunā* — at present.

Translation

The gopīs said: It is very good that Kaṁsa, the enemy and persecutor of the Yadus, has now been killed, along with his followers. And it is also very good that Lord Acyuta is living happily in the company of His well-wishing friends and relatives, whose every desire is now fulfilled.

Text 40

कच्चिद् गदाग्रजः सौम्य करोति पुरयोषिताम् ।
प्रीतिं नः स्निग्धसव्रीडहासोदारेक्षणार्चितः ॥ ४० ॥

kaccid gadāgrajaḥ saumya
karoti pura-yoṣitām
prītiṁ naḥ snigdha-savrīḍa-
hāsodārekṣaṇārcitaḥ

Synonyms

kaccit — perhaps; *gada-agrajaḥ* — Kṛṣṇa, the elder brother of Gada; *saumya* — O gentle (Uddhava); *karoti* — is giving; *pura* — of the city; *yoṣitām* — for the women; *prītim* — loving happiness; *naḥ* — which belongs to us; *snigdha* — affectionate; *sa-vrīḍa* — and bashful; *hāsa* — with smiles; *udāra* — generous; *īkṣaṇa* — by their glances; *arcitaḥ* — worshiped.

Translation

Gentle Uddhava, is the elder brother of Gada now bestowing on the city women the pleasure that actually belongs to us? We suppose those ladies worship Him with generous glances full of affectionate, shy smiles.

Purport

The name Gadāgraja indicates Kṛṣṇa, the elder brother (*agraja*) of Gada, the first son of Devarakṣitā. She was a sister of Devakī's

who was also married to Vasudeva. The *gopīs,* by addressing Kṛṣṇa in this way, indicate that He now thinks of Himself mostly as the son of Devakī, the implication being that His connection with Vṛndāvana has now slackened. Because of intense love, the *gopīs* could not stop thinking of Kṛṣṇa for a moment.

Text 41

कथं रतिविशेषज्ञः प्रियश्च पुरयोषिताम् ।
नानुबध्येत तद्वाक्यैर्विभ्रमैश्चानुभाजितः ॥ ४१ ॥

kathaṁ rati-viśeṣa-jñaḥ
priyaś ca pura-yoṣitām
nānubadhyeta tad-vākyair
vibhramaiś cānubhājitaḥ

Synonyms

katham — how; *rati* — of conjugal affairs; *viśeṣa* — in all the specific aspects; *jñaḥ* — the expert; *priyaḥ* — the darling; *ca*— and; *pura-yoṣitām* — of the city women; *na anubadhyeta* — will not become bound; *tat* — by their; *vākyaiḥ* — words; *vibhramaiḥ* — bewildering gestures; *ca* — and; *anubhājitaḥ* — constantly worshiped.

Translation

Śrī Kṛṣṇa is expert in all kinds of conjugal affairs and is the darling of the city women. How can He not become entangled, now that He's constantly adored by their enchanting words and ges-

tures?

Purport

According to Śrīdhara Svāmī, each of these verses is spoken by a different *gopī.*

Text 42

अपि स्मरति नः साधो गोविन्दः प्रस्तुते क्वचित् ।
गोष्ठिमध्ये पुरस्त्रीणां ग्राम्याः स्वैरकथान्तरे ॥ ४२ ॥

api smarati naḥ sādho
govindaḥ prastute kvacit
goṣṭhi-madhye pura-strīṇām
grāmyāḥ svaira-kathāntare

Synonyms

api — moreover; *smarati* — remembers; *naḥ* — us; *sādho* — O pious one; *govindaḥ* — Kṛṣṇa; *prastute* — brought up in discussions; *kvacit* — ever; *goṣṭhi* — the assembly; *madhye* — within; *pura-strīṇām* — of the city women; *grāmyāḥ* — village girls; *svaira* — free; *kathā* — conversation; *antare* — during.

Translation

O saintly one, does Govinda ever remember us during His conversations with the city women? Does He ever mention us village girls as He freely talks with them?

Purport

The *gopīs* were so completely in love with Kṛṣṇa, without selfish motive, that even in their great disappointment they never considered giving their love to another. Śrīla Viśvanātha Cakravartī interprets their feelings as follows.

The *gopīs* might say, "Surely Kṛṣṇa has abandoned us because we deserve to be abandoned. Indeed, we are the most insignificant women in the world and have been rejected after having been enjoyed. Still, do we sometimes enter into His memory on account of some good quality of ours, or even because of something we did wrong? Kṛṣṇa must speak very freely with the city women. He and they must sing, joke, make riddles and talk about so many things. Does Kṛṣṇa ever say, 'My dear city women, your sophisticated singing and speech is unknown to the *gopīs* in My home village. They couldn't understand these things.' Does He ever speak about us even in that way?"

Text 43

ताः किं निशाः स्मरति यासु तदा प्रियाभि-
र्वृन्दावने कुमुदकुन्दशशाङ्करम्ये ।
रेमे क्वणच्चरणनूपुररासगोष्ठ्या-
मस्माभिरीडितमनोज्ञकथः कदाचित् ॥ ४३ ॥

tāḥ kiṁ niśāḥ smarati yāsu tadā priyābhir
vṛndāvane kumuda-kunda-śaśāṅka-ramye
reme kvaṇac-caraṇa-nūpura-rāsa-goṣṭhyām

asmābhir īḍita-manojña-kathaḥ kadācit

Synonyms

tāḥ — those; *kim* — whether; *niśāḥ* — nights; *smarati* — He remembers; *yāsu* — in which; *tadā* — then; *priyābhiḥ* — with His beloved girlfriends; *vṛndāvane* — in the Vṛndāvana forest; *kumuda* — because of the lotuses; *kunda* — and jasmines; *śaśāṅka* — and because of the moon; *ramye* — attractive; *reme* — He enjoyed; *kvaṇat* — jingling; *caraṇa-nūpura* — (where) the ankle bells; *rāsa-goṣṭhyām* — in the party of the *rāsa* dance; *asmābhiḥ* — with us; *īḍita* — glorified; *manojña*— charming; *kathaḥ* — topics about whom; *kadācit* — ever.

Translation

Does He recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rāsa dance, which resounded with the music of ankle bells.

Purport

Śrīla Viśvanātha Cakravartī gives the following deep realization about this verse: "The *gopīs* knew that no place could be as beautiful as Vṛndāvana. Nowhere else in the universe could one find such a charming scene as the Vṛndāvana forest, which was scented with pious flowers and illumined by the full moon's light

reflected from the serene waves of the sacred Yamunā River. No one loved Kṛṣṇa as much as the *gopīs,* and thus no one else could understand Him as well. The *gopīs* rendered intimate service to Kṛṣṇa that only they could perfect. Thus the *gopīs* were distraught to think that Lord Kṛṣṇa was bereft of Vṛndāvana and bereft of their service. Free of all material lust, they were overwhelmed with disappointment because they could not give Kṛṣṇa happiness by their loving service. They simply could not imagine Kṛṣṇa enjoying anywhere else as He did in Vṛndāvana in their company."

Text 44

अप्येष्यतीह दाशार्हस्तप्ताः स्वकृतया शुचा ।
सञ्जीवयन् नु नो गात्रैर्यथेन्द्रो वनमम्बुदैः ॥ ४४ ॥

apy eṣyatīha dāśārhas
taptāḥ sva-kṛtayā śucā
sañjīvayan nu no gātrair
yathendro vanam ambudaiḥ

Synonyms

api — whether; *eṣyati* — He will come; *iha* — here; *dāśārhaḥ* — Kṛṣṇa, the descendant of Daśārha; *taptāḥ* — who are tormented; *sva-kṛtayā* — by His own doing; *śucā* — with sorrow; *sañjīvayan* — bringing back to life; *nu* — perhaps; *naḥ* — us; *gātraiḥ* — with (the touch of) His limbs; *yathā* — as; *indraḥ* — Lord Indra; *vanam* — a forest; *ambudaiḥ* — with clouds.

Translation

Will that descendant of Daśārha return here and by the touch of His limbs bring back to life those who are now burning with the grief He Himself has caused? Will He save us in that way, just as Lord Indra brings a forest back to life with his water-bearing clouds?

Text 45

कस्मात् कृष्ण इहायाति प्राप्तराज्यो हताहितः ।
नरेन्द्रकन्या उद्वाह्य प्रीतः सर्वसुहृद् वृतः ॥ ४५ ॥

kasmāt kṛṣṇa ihāyāti
prāpta-rājyo hatāhitaḥ
narendra-kanyā udvāhya
prītaḥ sarva-suhṛd-vṛtaḥ

Synonyms

kasmāt — why; *kṛṣṇaḥ* — Kṛṣṇa; *iha* — here; *āyāti* — will come; *prāpta* — having attained; *rājyaḥ* — a kingdom; *hata* — having killed; *ahitaḥ* — His enemies; *nara-indra* — of kings; *kanyāḥ* — the daughters; *udvāhya* — after marrying; *prītaḥ* — happy; *sarva* — by all; *suhṛt* — His well-wishers; *vṛtaḥ* — surrounded.

Translation

But why should Kṛṣṇa come here after winning a kingdom, kill-

ing His enemies and marrying the daughters of kings? He's satisfied there, surrounded by all His friends and well-wishers.

Text 46

किमस्माभिर्वनौकोभिरन्याभिर्वा महात्मनः ।
श्रीपतेराप्तकामस्य क्रियेतार्थः कृतात्मनः ॥ ४६ ॥

kim asmābhir vanaukobhir
anyābhir vā mahātmanaḥ
śrī-pater āpta-kāmasya
kriyetārthaḥ kṛtātmanaḥ

Synonyms

kim — what; *asmābhiḥ* — with us; *vana* — the forest; *okobhiḥ* — whose residence; *anyābhiḥ* — with other women; *vā* — or; *mahā-ātmanaḥ* — for the exalted personality (Kṛṣṇa); *śrī* — of the goddess of fortune; *pateḥ* — for the husband; *āpta-kāmasya* — whose desires are already completely fulfilled; *kriyeta* — is to be served; *arthaḥ* — purpose; *kṛta-ātmanaḥ* — for Him who is complete in Himself.

Translation

The great soul Kṛṣṇa is the Lord of the goddess of fortune, and He automatically achieves whatever He desires. How can we forest-dwellers or any other women fulfill His purposes when He is already fulfilled within Himself?

Purport

Although the *gopīs* lamented that Kṛṣṇa was associating with the city women in Mathurā, they now realize that as the absolute Personality of Godhead, He has no need for any women. It is out of His causeless mercy that He awards His association to His loving devotees.

Text 47

परं सौख्यं हि नैराश्यं स्वैरिण्यप्याहपिङ्गला ।
तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया ॥ ४७ ॥

paraṁ saukhyaṁ hi nairāśyaṁ
svairiṇy apy āha piṅgalā
taj jānatīnāṁ naḥ kṛṣṇe
tathāpy āśā duratyayā

Synonyms

param — the highest; *saukhyam* — happiness; *hi* — indeed; *nairāśyam* — indifference; *svairiṇī* — unchaste; *api* — although; *āha* — stated; *piṅgalā* — the prostitute Piṅgalā; *tat* — ofthat; *jānatīnām* —whoareaware; *naḥ* —forus; *kṛṣṇe*—focused onKṛṣṇa; *tathā api* —nevertheless; *āśā* —thehope; *duratyayā* — is impossible to transcend.

Translation

Indeed, the greatest happiness is to renounce all desires, as even

the prostitute Piṅgalā has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa.

Purport

The story of Piṅgalā is narrated in the Eleventh Canto, Eighth Chapter, of *Śrīmad-Bhāgavatam.*

Text 48

क उत्सहेत सन्त्यक्तुमुत्तम:श्लोकसंविदम् ।
अनिच्छतोऽपि यस्य श्रीरङ्गान्न च्यवते क्वचित् ॥ ४८ ॥

ka utsaheta santyaktum
uttamaḥśloka-saṁvidam
anicchato 'pi yasya śrīr
aṅgān na cyavate kvacit

Synonyms

kaḥ — who; *utsaheta* — can bear; *santyaktum* — to give up; *uttamaḥśloka* — with Lord Kṛṣṇa; *saṁvidam* — intimate talks; *anicchataḥ* — not wanted; *api* — even though; *yasya* — whose; *śrīḥ* — the supreme goddess of fortune; *aṅgāt* — the body; *na cyavate* — does not let go of; *kvacit* — ever.

Translation

Who can bear to give up intimate talks with Lord Uttamaḥśloka? Although He shows no interest in her, Goddess Śrī never

moves from her place on His chest.

Text 49

सरिच्छैलवनोद्देशा गावो वेणुरवा इमे ।
सङ्कर्षणसहायेन कृष्णेनाचरिताः प्रभो ॥ ४९ ॥

saric-chaila-vanoddeśā
gāvo veṇu-ravā ime
saṅkarṣaṇa-sahāyena
kṛṣṇenācaritāḥ prabho

Synonyms

sarit — rivers; *śaila* — hills; *vana-uddeśāḥ* — and areas of the forest; *gāvaḥ* — cows; *veṇu-ravāḥ* — flute sounds; *ime* — all these; *saṅkarṣaṇa* — Lord Balarāma; *sahāyena* — whose companion; *kṛṣṇena* — by Kṛṣṇa; *ācaritāḥ* — utilized; *prabho* — O master (Uddhava).

Translation

Dear Uddhava Prabhu, when Kṛṣṇa was here in the company of Saṅkarṣaṇa, He enjoyed all these rivers, hills, forests, cows and flute sounds.

Text 50

पुनः पुनः स्मारयन्ति नन्दगोपसुतं बत ।
श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः ॥ ५० ॥

punaḥ punaḥ smārayanti
nanda-gopa-sutaṁ bata
śrī-niketais tat-padakair
vismartuṁ naiva śaknumaḥ

Synonyms

punaḥ punaḥ — again and again; *smārayanti* — they remind; *nanda-gopa-sutam* — of the son of Nanda, the cowherd king; *bata* — certainly; *śrī* — divine; *niketaiḥ* — having markings; *tat* — His; *padakaiḥ* — because of the footprints; *vismartum* — to forget; *na* — not; *eva* — indeed; *śaknumaḥ* — are we able.

Translation

All these remind us constantly of Nanda's son. Indeed, because we see Kṛṣṇa's footprints, which are marked with divine symbols, we can never forget Him.

Text 51

गत्या ललितयोदारहासलीलावलोकनैः ।
माध्व्या गिरा हृतधियः कथं तं विस्मरामहे ॥ ५१ ॥

gatyā lalitayodāra-
hāsa-līlāvalokanaiḥ
mādhvyā girā hṛta-dhiyaḥ
kathaṁ taṁ vismarāma he

Synonyms

gatyā — by His gait; *lalitayā* — charming; *udāra* — with generous; *hāsa* — smiles; *līlā* — playful; *avalokanaiḥ* — by His glances; *mādhvyā* — honeylike; *girā* — by His words; *hṛta* — stolen away; *dhiyaḥ* — whose hearts; *katham* — how; *tam* — Him; *vismarāma* — we can forget; *he* — O (Uddhava).

Translation

O Uddhava, how can we forget Him when our hearts have been stolen away by the charming way He walks, His generous smile and playful glances, and His honeylike words?

Text 52

हे नाथ हे रमानाथ व्रजनाथार्तिनाशन ।
मग्नमुद्धर गोविन्द गोकुलं वृजिनार्णवात् ॥ ५२ ॥

he nātha he ramā-nātha
vraja-nāthārti-nāśana
magnam uddhara govinda
gokulaṁ vṛjinārṇavāt

Synonyms

he nātha — O master; *he ramā-nātha* — O master of the goddess of fortune; *vraja-nātha* — O master of the cowherd village; *ārti* — of suffering; *nāśana* — O destroyer; *magnam* — submerged; *uddhara* — uplift; *govinda* — O

Govinda; *gokulam* — Gokula; *vṛjina* — of distress; *arṇavāt* — from the ocean.

Translation

O master, O master of the goddess of fortune, O master of Vraja! O destroyer of all suffering, Govinda, please lift Your Gokula out of the ocean of distress in which it is drowning!

Purport

Śrīla Viśvanātha Cakravartī presents the following insight into this scene: Someone might propose to the *gopīs,* "Why don't you just go somewhere else? Leave Vṛndāvana, and then you won't have to see these rivers, mountains and forests. Cover your eyes with your garments, use your intelligence to lead your minds to some other thought, and thus forget Kṛṣṇa." The *gopīs* answer this suggestion in the previous verse by stating, "We no longer possess our intelligence, for Kṛṣṇa has taken it away by His supreme beauty and charm."

Now in the present verse the feelings of the *gopīs* become so strong that they disregard Uddhava and, turning toward Mathurā, address Kṛṣṇa Himself with humble cries. They address Kṛṣṇa as Vrajanātha because in the past young Kṛṣṇa performed many inconceivable pastimes to protect His beloved village people, such as lifting Govardhana Hill and destroying many monstrous demons. In this heartrending verse, the *gopīs* cry out to Kṛṣṇa to remember the wonderful, sweet relationship they once enjoyed

together as innocent village people. Indeed, Śrī Kṛṣṇa would lovingly take care of His father's cows, and the *gopīs* appealed to Him to remember these duties and return so He could resume them.

Text 53

श्रीशुक उवाच
ततस्ताः कृष्णसन्देशैर्व्यपेतविरहज्वराः ।
उद्धवं पूजयां चक्रुर्ज्ञात्वात्मानमधोक्षजम् ॥ ५३ ॥

śrī-śuka uvāca
tatas tāḥ kṛṣṇa-sandeśair
vyapeta-viraha-jvarāḥ
uddhavaṁ pūjayāṁ cakrur
jñātvātmānam adhokṣajam

Synonyms

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; *tataḥ* — then; *tāḥ* — they; *kṛṣṇa-sandeśaiḥ* — by the messages from Kṛṣṇa; *vyapeta* — removed; *viraha* — of their separation; *jvarāḥ* — the fever; *uddhavam* — Uddhava; *pūjayām cakruḥ* — worshiped; *jñātvā* — recognizing him; *ātmānam* — Himself; *adhokṣajam* — as the Supreme Lord.

Translation

Śukadeva Gosvāmī continued: Lord Kṛṣṇa's messages having relieved their fever of separation, the gopīs then worshiped Ud-

dhava, recognizing him as nondifferent from their Lord, Kṛṣṇa.

Purport

Śrīla Śrīdhara Svāmī states that the words *jñatvātmānam adhokṣajam* also indicate that the *gopīs* recognize Lord Kṛṣṇa to be the very soul of their lives and thus spiritually one with them.

Text 54

उवास कतिचिन्मासान्गोपीनां विनुदन् शुचः ।
कृष्णलीलाकथां गायन् रमयामास गोकुलम् ॥ ५४ ॥

uvāsa katicin māsān
gopīnāṁ vinudan śucaḥ
kṛṣṇa-līlā-kathāṁ gāyan
ramayām āsa gokulam

Synonyms

uvāsa — he resided; *katicit* — for some; *māsān* — months; *gopīnām* — of the cowherd girls; *vinudan* — dispelling; *śucaḥ* — the unhappiness; *kṛṣṇa-līlā* — of the pastimes of Lord Kṛṣṇa; *kathām* — the topics; *gāyan* — singing; *ramayām āsa* — he gave joy; *gokulam* — to Gokula.

Translation

Uddhava remained there for several months, dispelling the gopīs' sorrow by chanting the topics of Lord Kṛṣṇa's pastimes.

Thus he brought joy to all the people of Gokula.

Purport

The great *ācārya* Jīva Gosvāmī comments in this regard that Uddhava, during his stay in Vṛndāvana, certainly took special care to enliven Kṛṣṇa's foster parents, Nanda and Yaśodā.

Text 55

यावन्त्यहानि नन्दस्य व्रजेऽवात्सीत् स उद्धवः ।
व्रजौकसां क्षणप्रायाण्यासन् कृष्णस्य वार्तया ॥ ५५ ॥

yāvanty ahāni nandasya
vraje 'vātsīt sa uddhavaḥ
vrajaukasāṁ kṣaṇa-prāyāṇy
āsan kṛṣṇasya vārtayā

Synonyms

yāvanti — for as many; *ahāni* — days; *nandasya* — of King Nanda; *vraje* — in the cowherd village; *avātsīt* — dwelled; *saḥ*— he; *uddhavaḥ* — Uddhava; *vraja-okasām* — for the residents of Vraja; *kṣaṇa-prāyāṇi* — passing like a moment; *āsan* — they were; *kṛṣṇasya* — about Kṛṣṇa; *vārtayā* — because of the discussions.

Translation

All the days that Uddhava dwelled in Nanda's cowherd village

seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Kṛṣṇa.

Text 56

सरिद्वनगिरिद्रोणीर्वीक्षन् कुसुमितान् द्रुमान् ।
कृष्णं संस्मारयन् रेमे हरिदासो व्रजौकसाम् ॥ ५६ ॥

sarid-vana-giri-droṇīr
vīkṣan kusumitān drumān
kṛṣṇaṁ saṁsmārayan reme
hari-dāso vrajaukasām

Synonyms

sarit — the rivers; *vana* — forests; *giri* — mountains; *droṇīḥ* — andvalleys; *vīkṣan* —seeing; *kusumitān* —flowering; *drumān* — the trees; *kṛṣṇam* — about Kṛṣṇa; *saṁsmārayan* — inspiring remembrance; *reme* — he took pleasure; *hari-dāsaḥ* — the servant of Lord Hari; *vraja-okasām* — for the residents of Vraja.

Translation

That servant of Lord Hari, seeing the rivers, forests, mountains, valleys and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vṛndāvana by reminding them of Lord Kṛṣṇa.

Purport

Śrīla Śrīdhara Svāmī points out that as Uddhava wandered about

Vṛndāvana, he reminded Vraja's residents of Kṛṣṇa by asking them questions about the pastimes the Lord had performed in each of these places, namely the rivers, forests, mountains and valleys. Thus Uddhava himself enjoyed great transcendental bliss in their association.

Text 57

दृष्ट्वैवमादि गोपीनां कृष्णावेशात्मविक्लवम् ।
उद्धवः परमप्रीतस्ता नमस्यन्निदं जगौ ॥ ५७ ॥

dṛṣṭvaivam-ādi gopīnāṁ
kṛṣṇāveśātma-viklavam
uddhavaḥ parama-prītas
tā namasyann idaṁ jagau

Synonyms

dṛṣṭvā — seeing; *evam* — such; *ādi* — and more; *gopīnām* — of the *gopīs*; *kṛṣṇa-āveśa* — their total absorption in thought of Kṛṣṇa; *ātma* — consisting of; *viklavam* — the mental agitation; *uddhavaḥ* — Uddhava; *parama* — supremely; *prītaḥ* — pleased; *tāḥ* — to them; *namasyan* — offering all respect; *idam* — this; *jagau* — sang.

Translation

Thus seeing how the gopīs were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows.

Purport

Viklava, "mental disturbance," should not be confused here with ordinary material distress. It is clearly stated that Uddhava was supremely pleased, and he felt this way because he saw that the *gopīs* had attained the highest state of loving ecstasy. Uddhava was an exalted member of the court in Dvārakā, an important minister in world political affairs, and yet he felt the spiritual urge to offer his obeisances to the glorious *gopīs,* although externally they were mere cowherd girls in an insignificant village called Vṛndāvana. Thus, to explain his feelings he sang the following verses. Śrīla Jīva Gosvāmī states that Uddhava sang these verses daily while he was in Vṛndāvana.

Text 58

एताः परं तनुभृतो भुवि गोपवध्वो
गोविन्द एव निखिलात्मनि रूढभावाः ।
वाञ्छन्ति यद् भवभियो मुनयो वयं च
किं ब्रह्मजन्मभिरनन्तकथारसस्य ॥ ५८ ॥

etāḥ paraṁ tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya

Synonyms

etāḥ — these women; *param* — alone; *tanu* — their bodies; *bhṛtaḥ* — maintain successfully; *bhuvi* — on the

earth; *gopa-vadhvaḥ* — the young cowherd women; *govinde* — for Lord Kṛṣṇa; *eva* — exclusively; *nikhila* — of all; *ātmani* — the Soul; *rūḍha* — perfected; *bhāvāḥ* — ecstatic loving attraction; *vāñchanti* — they desire; *yat* — which; *bhava* — material existence; *bhiyaḥ* — those who are afraid of; *munayaḥ* — sages; *vayam* — we; *ca* — also; *kim* — what use; *brahma* — as a *brāhmaṇa* or as Lord Brahmā; *janmabhiḥ* — with births; *ananta* — of the unlimited Lord; *kathā* — for the topics; *rasasya*— for one who has a taste.

Translation

[Uddhava sang:] Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself?

Purport

Śrīla Viśvanātha Cakravartī explains that here the term *brahma-janmabhiḥ*, "brahminical births," refers to the threefold birth by (1) seminal parenthood, (2) sacred-thread initiation and (3) sacrificial initiation. These cannot compare to pure Kṛṣṇa consciousness.

Text 59

क्वेमाः स्त्रियो वनचरीर्व्यभिचारदुष्टाः
कृष्णे क्व चैष परमात्मनि रूढभावः ।
नन्वीश्वरोऽनुभजतोऽविदुषोऽपि साक्षा-
च्छ्रेयस्तनोत्यगदराज इवोपयुक्तः ॥ ५९ ॥

kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmani rūḍha-bhāvaḥ
nanv īśvaro 'nubhajato 'viduṣo 'pi sākṣāc
chreyas tanoty agada-rāja ivopayuktaḥ

Synonyms

kva — where, in comparison; *imāḥ* — these; *striyaḥ* — women; *vana* — in the forests; *carīḥ* — who wander; *vyabhicāra* — by improper behavior; *duṣṭāḥ* — contaminated; *kṛṣṇe* — for Kṛṣṇa; *kva ca* — and where; *eṣaḥ* — this; *parama-ātmani* — for the Supreme Soul; *rūḍha-bhāvaḥ* — stage of perfect love (known technically as *mahā-bhāva*); *nanu* — certainly; *īśvaraḥ*— the Personality of Godhead; *anubhajataḥ* — to one who constantly worships Him; *aviduṣaḥ* — not learned; *api* — even though; *sākṣāt* — directly; *śreyaḥ* — the highest good; *tanoti* — bestows; *agada* — of medicines; *rājaḥ* — the king (namely, the nectar which the demigods drink for long life); *iva* — as if; *upayuktaḥ* — taken.

Translation

How amazing it is that these simple women who wander about

the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

Purport

The use of the word *kva* in the first two lines indicates a sharp contrast between apparently incompatible items, in this case the apparently insignificant and even impure position of the *gopīs,* mentioned in the first line, and their attainment of the highest perfection of life, mentioned in the second. In this regard Śrīla Viśvanātha Cakravartī describes three types of adulterous women. The first is a woman who enjoys both her husband and a lover, being faithful to neither. Both ordinary society and the scriptures condemn this conduct. The second type of adulterous woman is she who abandons her husband to enjoy only with her lover. Society and the scriptures also condemn this behavior, although such a fallen woman may be said to at least have the good quality of dedicating herself to a single man. The last kind of adulterous woman is she who abandons her husband and enjoys in the attitude of being a lover of the Supreme Lord alone. Śrīla Viśvanātha Cakravartī explains that although foolish, common people criticize this position, such behavior is commended by those who are wise in spiritual science. Therefore learned members of society and the revealed scriptures praise such single-minded devotion to the Lord. Such was the *gopīs'* behavior. Thus the term *vyabhicāra-duṣṭāḥ,* "corrupted by deviation," indicates the

apparent resemblance between the *gopīs'* behavior and that of ordinary adulterous women.

Text 60

नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः
स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः ।
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठ-
लब्धाशिषां य उदगाद् व्रजवल्लभीनाम् ॥ ६० ॥

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-vallabhīnām

Synonyms

na — not; *ayam* — this; *śriyaḥ* — of the goddess of fortune; *aṅge* — on the chest; *u* — alas; *nitānta-rateḥ* — who is very intimately related; *prasādaḥ* — the favor; *svaḥ* — of the heavenly planets; *yoṣitām* — of women; *nalina* — of the lotus flower; *gandha* — having the aroma; *rucām* — and bodily luster; *kutaḥ* — much less; *anyāḥ* — others; *rasa-utsave* — in the festival of the *rāsa* dance; *asya* — of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa* — by the arms; *gṛhīta* — embraced; *kaṇṭha* — their necks; *labdha-āśiṣām* — who achieved such a blessing; *yaḥ* — which; *udagāt* — became manifest; *vraja-vallabhīnām* — of the beautiful *gopīs,* the transcendental girls of Vrajabhūmi.

Translation

When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?

Purport

The word meanings and translation for this verse are taken from Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta* (*Madhya* 8.80).

Śrīla Viśvanātha Cakravartī comments as follows: Lord Kṛṣṇa, the best of all *avatāras,* exists on the highest platform of purity and morality, and thus He always remained praiseworthy by all, even while accepting worldly criticism for His cow-tending, wandering in the forest, taking meals with young monkeys, stealing yogurt, seducing other men's wives, and so on. Similarly, the *gopīs,* who are constituted of the Lord's pleasure potency, achieved the highest standard of purity and auspiciousness, even in comparison to the goddesses of fortune, and thus the *gopīs* are supremely glorious, even though they were criticized by worldly people because they were mere cowherd women living in the forest and behaving in an apparently improper way.

Text 61

आसामहो चरणरेणुजुषामहं स्यां
वृन्दावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा
भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥ ६१ ॥

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

Synonyms

āsam — of the *gopīs*; *aho* — oh; *caraṇa-reṇu* — the dust of the lotus feet; *juṣām* — devoted to; *aham syām* — let me become; *vṛndāvane* — in Vṛndāvana; *kim api* — any one; *gulma-latā-oṣadhīnām* — among bushes, creepers and herbs; *yā*— they who; *dustyajam* — very difficult to give up; *sva-janam* — family members; *ārya-patham* — the path of chastity; *ca*— and; *hitvā* — giving up; *bhejuḥ* — worshiped; *mukunda-padavīm* — the lotus feet of Mukunda, Kṛṣṇa; *śrutibhiḥ* — by the *Vedas*; *vimṛgyām* — to be searched for.

Translation

The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one

should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet.

Purport

The word meanings and translation for this verse are taken from Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta* (*Antya* 7.47).

Śrī Uddhava here shows the perfect Vaiṣṇava attitude of humility. He does not pray to be equal to the *gopīs* in their exalted stage of love, but rather to take birth as a bush or creeper in Vṛndāvana so that when they walk upon him he will get the dust of their feet and thus be blessed. The shy *gopīs* would never agree to give such blessings to a great personality like Uddhava; therefore he cleverly sought to get such mercy by taking birth as a plant in Vṛndāvana.

Text 62

या वै श्रियार्चितमजादिभिराप्तकामै-
र्योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम् ।
कृष्णस्य तद् भगवतः चरणारविन्दं
न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥ ६२ ॥

yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataḥ caraṇāravindaṁ

nyastaṁ staneṣu vijahuḥ parirabhya tāpam

Synonyms

yāḥ — who (the *gopīs*); *vai* — indeed; *śriyā* — by the goddess of fortune; *arcitam* — worshiped; *aja* — by unborn Brahmā; *ādibhiḥ* — and other demigods; *āpta-kāmaiḥ* — who have already realized all desires; *yoga-īśvaraiḥ* — masters of mystic power; *api* — even though; *yat* — which; *ātmani* — in the mind; *rāsa* — of the *rāsa* dance; *goṣṭhyām* — in the gathering; *kṛṣṇasya* — of Lord Kṛṣṇa; *tat* — those; *bhagavataḥ* — of the Supreme Lord; *caraṇa-aravindam* — the lotus feet; *nyastam*— placed; *staneṣu* — on their breasts; *vijahuḥ* — they gave up; *parirabhya* — by embracing; *tāpam* — their torment.

Translation

The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress.

Text 63

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः ।
यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥ ६३ ॥

vande nanda-vraja-strīṇāṁ
pāda-reṇum abhīkṣṇaśaḥ
yāsāṁ hari-kathodgītaṁ
punāti bhuvana-trayam

Synonyms

vande — I offer my respects; *nanda-vraja* — of the cowherd village of Nanda Mahārāja; *strīṇām* — of the women; *pāda* — of the feet; *reṇum* — to the dust; *abhīkṣṇaśaḥ* — perpetually; *yāsām* — whose; *hari* — of Lord Kṛṣṇa; *kathā* — about the topics; *udgītam* — loud chanting; *punāti* — purifies; *bhuvana-trayam* — the three worlds.

Translation

I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.

Purport

Śrī Uddhava, having established the glories of the *gopīs* in the previous verses, now directly offers his obeisances to them. According to the *Śrī Vaiṣṇava-toṣaṇī,* Śrī Uddhava did not offer such respect even to Lord Kṛṣṇa's queens in Dvārakā.

Text 64

श्रीशुक उवाच
अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च ।
गोपानामन्त्र्य दाशार्हो यास्यन्नारुरुहे रथम् ॥ ६४ ॥

śrī-śuka uvāca
atha gopīr anujñāpya
yaśodāṁ nandam eva ca
gopān āmantrya dāśārho
yāsyann āruruhe ratham

Synonyms

śṛī-śukaḥ uvāca — Śukadeva Gosvāmī said; *atha* — then; *gopīḥ* — of the *gopīs*; *anujñāpya* — taking permission; *yaśodām* — of mother Yaśodā; *nandam* — King Nanda; *eva ca* — also; *gopān* — of the cowherds; *āmantrya* — taking leave; *dāśārhaḥ* — Uddhava, descendant of Daśārha; *yāsyan* — being about to leave; *āruruhe* — mounted; *ratham* — his chariot.

Translation

Śukadeva Gosvāmī said: Uddhava, the descendant of Daśārha, then took permission to leave from the gopīs and from mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot.

Text 65

तं निर्गतं समासाद्य नानोपायनपाणयः ।

नन्दादयोऽनुरागेण प्रावोचन्नश्रुलोचनाः ॥ ६५ ॥

taṁ nirgataṁ samāsādya
nānopāyana-pāṇayaḥ
nandādayo 'nurāgeṇa
prāvocann aśru-locanāḥ

Synonyms

tam — him (Uddhava); *nirgatam* — gone out; *samāsādya* — approaching; *nānā* — various; *upāyana* — items for worship; *pāṇayaḥ* — in their hands; *nanda-ādayaḥ* — Nanda and the others; *anurāgeṇa* — with affection; *prāvocan* — spoke; *aśru* — with tears; *locanāḥ* — in their eyes.

Translation

As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows.

Purport

Śrīla Jīva Gosvāmī points out that Nanda and the cowherd men did not approach Uddhava as a formality, but rather out of spontaneous affection for a dear friend of Kṛṣṇa's.

Text 66

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।

वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥ ६६ ॥

manaso vṛttayo naḥ syuḥ
kṛṣṇa pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnāṁ
kāyas tat-prahvaṇādiṣu

Synonyms

manasaḥ — of the minds; *vṛttayaḥ* — the functions; *naḥ* — our; *syuḥ* — may they be; *kṛṣṇa* — of Kṛṣṇa; *pāda-ambuja* — of the lotus feet; *āśrayāḥ* — taking shelter; *vācaḥ* — our words; *abhidhāyinīḥ* — expressing; *nāmnām* — His names; *kāyaḥ* — our bodies; *tat* — to Him; *prahvaṇa-ādiṣu* — (engaged) in bowing down and so forth.

Translation

[Nanda and the other cowherds said:] May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.

Purport

The residents of Vṛndāvana were firmly convinced that even if they could not have direct association with their beloved Kṛṣṇa, they would never be indifferent to Him. They were all topmost pure devotees of the Lord.

Text 67

कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया ।
मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥ ६७ ॥

karmabhir bhrāmyamāṇānāṁ
yatra kvāpīśvarecchayā
maṅgalācaritair dānai
ratir naḥ kṛṣṇa īśvare

Synonyms

karmabhiḥ — by our fruitive actions; *bhrāmyamāṇānām* — who are made to wander; *yatra kva api* — wherever; *īśvara* — of the Supreme Lord; *icchayā* — by the desire; *maṅgala* — auspicious; *ācaritaiḥ* — because of works; *dānaiḥ* — because of charity; *ratiḥ* — attachment; *naḥ* — our; *kṛṣṇe* — for Kṛṣṇa; *īśvare* — the Lord.

Translation

Wherever we are made to wander about this world by the Supreme Lord's will, in accordance with the reactions to our fruitive work, may our good works and charity always grant Us love for Lord Kṛṣṇa.

Text 68

एवं सभाजितो गोपैः कृष्णभक्त्या नराधिप ।
उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ॥ ६८ ॥

evaṁ sabhājito gopaiḥ
kṛṣṇa-bhaktyā narādhipa
uddhavaḥ punar āgacchan
mathurāṁ kṛṣṇa-pālitām

Synonyms

evam — thus; *sabhājitaḥ* — shown honor; *gopaiḥ* — by the cowherds; *kṛṣṇa-bhaktyā* — with devotion for Kṛṣṇa; *nara-adhipa* — O ruler of men (Parīkṣit); *uddhavaḥ* — Uddhava; *punaḥ* — again; *āgacchat* — returned; *mathurām* — to Mathurā; *kṛṣṇa-pālitām* — which was being protected by Lord Kṛṣṇa.

Translation

[Śukadeva Gosvāmī continued:] O ruler of men, thus honored by the cowherd men with expressions of devotion for Lord Kṛṣṇa, Uddhava went back to the city of Mathurā, which was under Kṛṣṇa's protection.

Purport

The word *kṛṣṇa-pālitām* indicates that even though Uddhava became quite attached to the land of Vṛndāvana, he returned to Mathurā because Śrī Kṛṣṇa was personally displaying His transcendental pastimes there.

Text 69

कृष्णाय प्रणिपत्याह भक्त्युद्रेकं व्रजौकसाम् ।
वसुदेवाय रामाय राज्ञे चोपायनान्यदात् ॥ ६९ ॥

kṛṣṇāya praṇipatyāha
bhakty-udrekaṁ vrajaukasām
vasudevāya rāmāya
rājñe copāyanāny adāt

Synonyms

kṛṣṇāya — to Lord Kṛṣṇa; *praṇipatya* — after falling down to pay homage; *āha* — he told; *bhakti* — of pure devotion; *udrekam* — the abundance; *vraja-okasām* — of the residents of Vraja; *vasudevāya* — to Vasudeva; *rāmāya* — to Lord Balarāma; *rājñe* — to the King (Ugrasena); *ca* — and; *upāyanāni* — the items received in tribute; *adāt* — he gave.

Translation

After falling down to pay his homage, Uddhava described to Lord Kṛṣṇa the immense devotion of the residents of Vraja. Uddhava also described it to Vasudeva, Lord Balarāma and King Ugrasena and presented to them the gifts of tribute he had brought with him.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The

Song of the Bee.”

Darśana